

COMPLIMENTARY

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Valley Women's Voice

FEBRUARY 1984

VOLUME VI ISSUE 1
FIFTH ANNIVERSARY ISSUE

VWV ON THE MOVE: home to EWC

by Amy Hasbrouck

Since its conception in 1978, the *Valley Women's Voice* has had close ties to Everywoman's Center of UMass. It was our birthplace and home for the first half of the paper's herstory.

In Spring, 1978, some women at UMass staged an occupation of the offices of the student-run UMass paper, *the Collegian*. They demanded better coverage of women's news. The settlement reached was unsatisfying, and many women felt that a women's newspaper would be important in the Valley. Cindy Leerer, then Public Relations/Outreach Coordinator at EWC, was among them. She proposed to EWC that she devote time to such a project.

With encouragement of EWC and the help of other enthusiastic women, the *Valley Women's Voice* was born in February, 1979, and EWC sheltered it.

Now, five years later, Everywoman's Center is again playing a vital part in the survival and growth of the Pioneer Valley's only feminist monthly news journal; they are providing us a home once more.

In October, 1983, when the VWV was struggling with decimated membership, another problem loomed. We had to leave our almost comfortable head-

quarters at the Hampshire Community Action Commission. Our always helpful landlords sorrowfully gave us 30 days to find a new office because HC-AC needed that space for its own work.

The search for new quarters had to wait while we tried to recruit the new members needed if the VWV was to continue at all. Response to our call was heartening, but a strong staff is not built overnight.

November first found us lonely and homeless, and our anxious search for a place to work began. We needed a phone and room for a desk and some files. It didn't seem all that much to find, but we soon discovered it wasn't so simple. And there was a November VWV to get out!

We sent out various feelers asking for a room of our own. Responses were swift and negative. Then, hardly daring to hope, we made a formal request to the staff of Everywoman's Center that they consider searching their thoroughly occupied space for a place for us.

Everywoman's Center, itself in transition at the time, was slow to respond—which fed our hope. Then came the glad news. Despite their severe overcrowding, EWC would take us in, if a satisfactory contract could be written. The VWV accepted that welcome, her

staff conscious of its lack of personal experience with and ignorance of the time when the Collective had worked with the EWC. It was necessary for us to uncover and recover some of our own herstory.

As many positive things as we discovered about earlier days at the EWC, there were some potential difficulties also to keep in mind as we prepared to move back to the nest. We understood that we must learn and cultivate the fine art of co-existing and cooperating with another organization. We saw that the EWC must move too, in ways that make room for us in the emotional and acutely crowded physical space of Wilder Hall.

The VWV had left Wilder Hall in 1981 to move to Northampton. In a letter to EWC, the VWV Collective gave as reasons for the move were a desire to involve more community women and to have more parking and be wheelchair accessible. Contrary to a report in the *Collegian* last fall, there were no other reasons than these for the *Voice's* leaving EWC.

Ruth Fessenden, one of two women still with EWC who were on its staff when the VWV was created, helped facilitate our return. When the process began, she was acting Resource/Referral Coordinator, a position she has

since left to become EWC Budget Coordinator.

"We feel it is completely consistent with the role of Everywoman's Center to support the only women's newspaper in the area. Communication in the women's community is a vital link in creating change; that we help keep alive a major vehicle for that change and that communication is important to us," Ms. Fessenden told the VWV.

"We're helping to meet EWC's needs at the same time we help the *Valley Women's Voice*," she continued, "by ensuring the center of major outreach to the women's community. We and the VWV can work together on projects that benefit both organizations and serve the whole women's community."

A small space had been designated for the VWV office, and EWC has been taking calls for us, sorting our mail, and making us feel welcome even before we are completely settled. Details for our use of EWC space, equipment, supplies, and phone and issues of communication and procedures are still being worked out.

Being on campus again will be good for the VWV. It makes us more visible to students, which in turn will help us recruit them as interns and volunteers.

See VWV MOVE, page 7

Collegian plays Deus ex Machina As VWV Produces

by Joan Wilce

What does the VWV get for beginning production on a Friday 13th? Right! This Murphy's Law Special Edition—a real collector's item. With this production we have lived through what must be a new record of things going wrong at the worst possible time.

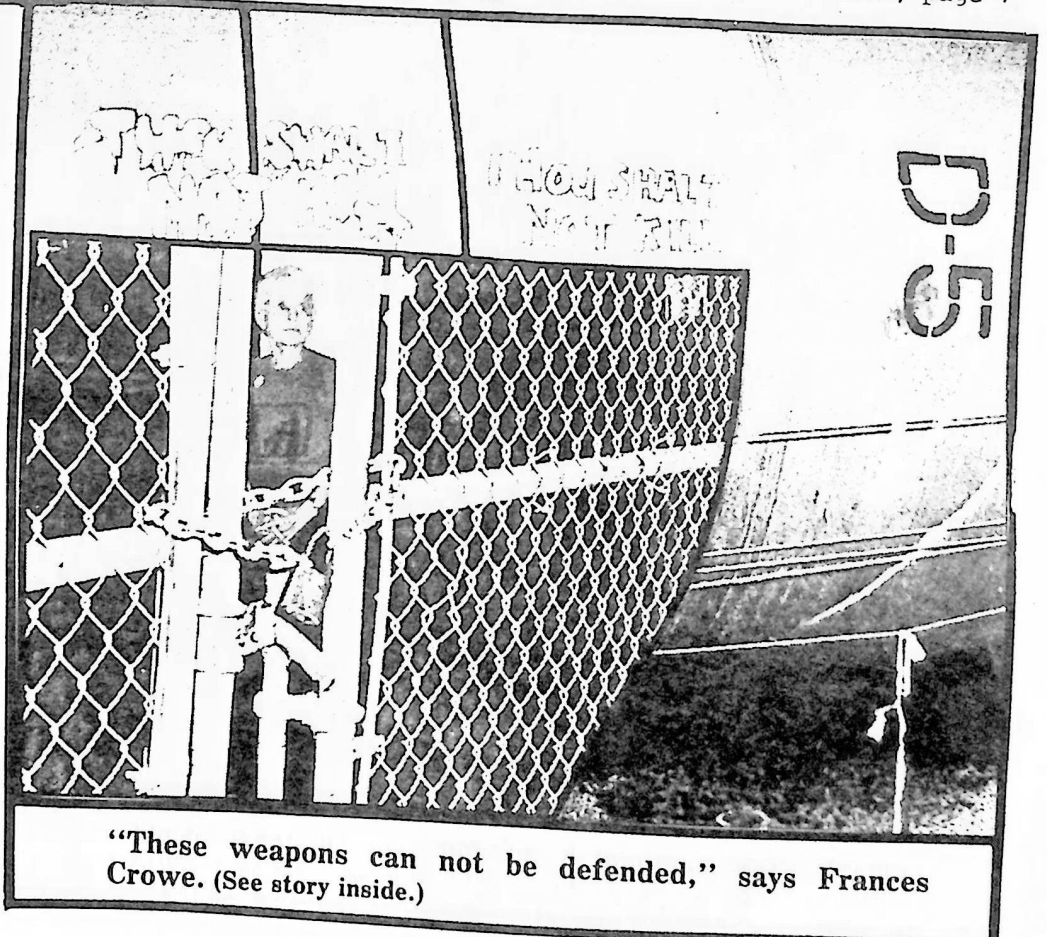
Friday, Sat. & Sun. we trained new staff on the typesetter. Then the machine died and remained dead for the rest of production.

The *Collegian* came to the rescue...as best they could. The machine they let us use worked

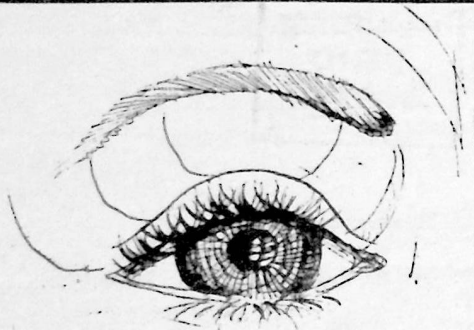
fine...until time to print. James Shanahan, *Collegian* Production Manager, spent much of Thursday showing us how to use the machine—that failed, then typeset our ads and other critical copy himself.

Saturday mourning he was back early to complete the ads, calendar, and a poem. A simple "Thank you" from us seems inadequate. We will buy the *Collegian* a better pair of scissors!

Thanks also to SCERA and The Student Senate for use of typewriters. Thanks Kelly, (SGA Communications Room) for your valiant effort to get the typesetter repairman to come in time. ♣



"These weapons can not be defended," says Frances Crowe. (See story inside.)



VISIONS

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GRAPHICS: Libby Hubbard, Susannah Laskaris, Gina Fusco, Doris Powers, Carey Caccavo, reprinted.

ADVERTISING: Buck McWilliams, Gina Fusco, Cooordinators, Joan Wilce, Meg, Karen.

DISTRIBUTION: Joan Wilce, Coordinator, Meg, Kippy, Phyllis, Janice Vasser, Judy Hait, Diane Jensen.

LOOKING AHEAD

MARCH: Women of Color

APRIL: Sex/Sexuality

MAY: Women on the Land

JUNE: Women and Politics

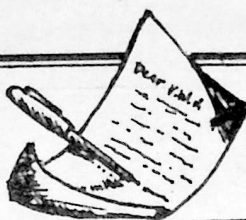
SUMMER: Women's Passages/
Women Growing

EDITORIAL POLICY

The Valley Women's Voice is a news journal created from the words and images of women. Our goal is to provide a forum for diverse voices providing a piece is not racist, sexist, or homophobic. We welcome your opinion and ideas. The women's movement is founded upon the spirit of individual women who have the courage to voice their search. The VWV exists to communicate and strengthen that bond by making it visible through our pages. We as the Valley Women's Voice do not take an editorial stand on any issue. Our writers and advertisers speak for themselves.

ADVERTISING: For camera-ready ads, the cost is \$8/column inch. For ads which require typesetting & layout, the cost is \$9/column inch. Our graphic artists can design your ad. If a "stat" is necessary, there is an extra charge of \$5. Classifieds are 25¢/word. Advertising deadline is the 15th of the month prior to publication. Please write or call and we will send you our Ad Rate Sheet.

SUBSCRIPTIONS: Subscription rates for the VWV begin at \$8. Please see the subscription form in this issue.



Letters

Dear VWV,

Perhaps you can help us. We are a band of mothers in the area who are fighting mad.

I have started an organization called Mother's Uniting for the Sake of the Children (M.U.S.C.). Our main complaint is that fathers are not paying child support as regularly as they should and even not at all in most cases.

We are going after three groups of people who are involved in this business but are not putting any important time or effort into it.

First, we plan to attack the State Senate. There are laws on the books that say fathers are to pay. These laws are not enforced as rigidly as they need to be.

Second, we are going after the Department of Public Welfare because of the haphazard way of collecting support for mothers on Aid to Families with Dependent Children (A.F.D.C.).

Third, we are going after the judges who 1) do not impose support issues in the first place at the initial divorce hearing, and 2) let fathers off a lot easier than they should.

Finally, there are women who are not on welfare, are gainfully employed, but still cannot afford lawyers to pursue the issue of support in a court battle. These mothers have the right to child support too. We want something done to make it easier and cheaper for them to obtain that support.

There are many facts and statistics we can use to make noise. But we need more mad women involved, and we need publicity. I'm willing to bet that this thing could really take off on a state wide level if we could just get our gears in motion.

This deserves an article somewhere. Maybe in your paper? After all, your paper is for women, and it has a good circulation among women in this area. Can you help us with this? I honestly believe a lot of women would benefit from this organization.

Please contact me if you are interested: 88 South Street, Williamsburg, MA 01096. Phone 268-7028.

Cindy Foster

Editors note: the VWV is glad to help publicize issues and efforts to address them by printing letters such as this. As our reporting/writing staff is chronically over-extended, however, we rely on groups wanting publicity to provide us with copy.

Dear Women:

Thank you so much for printing the photo and listing my gigs for your area. [VWV Sept. '83] Northampton is a truly wonderful community, and I look forward to playing there again soon!

The Iron Horse gig was one of my best and most fun times playing music ever!

If the goddess moves you to print this letter, I would like to use this opportunity to thank the women at Womofyre books for selling albums at the gigs and collecting contributions for the Michigan festival. Also I'd like to thank Jenny and Viv for their help, and I'd like to wish them the best of luck with Crescendo Productions.

Hope to see you all again soon,
hunter davis

Editors note: This letter was received several months ago. We apologise for the delay in printing it.

Dear Friends,

I haven't forgotten any of you who sent me letters but have not heard from me. Don't give up hope. And if you have any new thoughts or especially if you can suggest a safe meeting space, please write again.

In May when I first wrote my VWV ad, I never dreamed it would take this long to arrange a meeting. I didn't realize how many women would eventually write, either. I think it would help if some of you who are as interested as I am in getting together would send me a note again, telling the best time to call or place to write about a meeting time. Then continue your patience. My life is divided into many jobs and my need for caution in this is as great as any of yours.

One last time, then, I'll say thanks for letting me know you are there. It helps a lot. Meeting with you would help even more, so let's do it. Tell me when and where, and you can trust me to show up and to pass word on.

I understand that the VWV issue has "visions" as its theme. In the society I would like as a vision turned to reality, all this effort to meet you would be unnecessary, because it could happen openly.

Sincerely,

Iso

To the Staff of the VWV:

Thank you for making the difficult decision to try to keep the Valley Women's Voice alive. Sometimes we forget how fortunate we are to have a women's culture here in the Pioneer Valley, how fragile that culture is, and how interdependent we all are. The near-demise of the Voice has reminded us in Women's Community Theatre of how much we need our women's news-paper to keep our audience informed of what we are doing, and when. We know that an ad or announcement in the Voice will reach the people we want to reach, in ways that flyers, word-of-mouth, and the establishment media never can. We depend on the Voice to tell us what is going on that is of interest to us, and what other women are thinking and talking about. In so many ways, the Valley Women's Voice helps to hold our community together.

We know only too well the drain of working against deadlines, seemingly in isolation, with too little available woman-power.

The outcome of a production often depends on the presence of one willing person, even if she is only there to run out for coffee or feed parking meters. It makes a difference in how well we do, and how we feel about what we've done.

We hope your urgency has been heard by the community. We all need each other to keep our culture alive, and every one of us is important.

With all best wishes,

WCT

Women's Community Theater

Dear Sisters,

The December issue was fantastic! ☆ ☆ ☆ ☆ ☆ ☆ ☆ ☆ ☆ ☆

Thanks so much for doing what you do for all of us out there who appreciate you and eagerly await the next issue.

Peace,

Rebecca Birkel

To the Editors:

I'm glad you were able to use my review on "Witches' Art" and also Simko's "Traits of the Witch." The latter is such a wonderful piece of writing that I would like for your readers to know of a correction that needs to be made:

In Part III—Chthonic Vision—it should read: "You have to find your way by intuition there, and learn to speak in metaphor and symbol. If you can accept what you find there, and learn to work with it instead of seeking to repress or control it..." The italicized part was left out.

Also, in my review, paragraph three, LaStrega's second art work should have been "Moonlight" instead of "Moonlight".

One other thing. As president of the International Women Artists Archive, I sent out press releases on the IWWA poster and logo competition to a number of publications, including yours and other women's papers. Virtually none of the women's papers saw fit to print a mention of this news item, depriving a great many women artists of the opportunity to win the \$500 prize (plus publication). This means more specifically that the \$500 will probably not be won by a feminist (or lesbian) woman—that the \$500 will leave our "community". There was plenty of space on your announcements page to squeeze in a small blurb about this opportunity. I am disappointed you did not do so. I hope you will in the future.

Sincerely,

Rosemary Anderson

Editors' note: We are glad to publish these corrections for the December '83 VWV. We are also glad to have had the IWWA announcement—it ran in November's issue. It has not been our policy to repeat announcements without being asked. Anyone wishing an announcement repeated should send us a written request. Such requests, however, can only be honored on a strict space available basis, first priority going to new items. If we receive more such requests than space can accommodate, we will assign priority to those items we judge most important.

Letters continued, next page

ALL LETTERS TO THE EDITOR PRESENT THE VIEWS OF THE AUTHOR ONLY. NO STATEMENT IN ANY LETTER TO THE EDITOR REPRESENTS ANY OFFICIAL POSITION OF THE VALLEY WOMEN'S VOICE, THE STUDENT GOVERNMENT ASSOCIATION, THE ADMINISTRATION OR TRUSTEES OF UMSS, OR STATE BOARD OF REGENTS.

LETTERS!

Write and tell us what you're thinking. We want to hear!

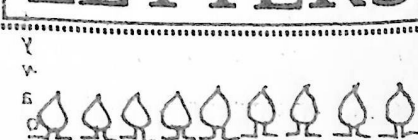
VWV-Letters

Box 392

Northampton, MA

01061-0392

LETTERS!



MORE LETTERS

Dear Women,

I just read your December issue in which there was a news brief entitled "Politics a la Chisholm".

As a male law student spending much time working on the Columbia Human Rights Law Review, I applaud Shirley Chisholm and Jesse Jackson in their efforts to increase Black voter registration, to forge a rainbow majority coalition of women, minorities, and the socially responsible, and to illustrate the tragedy of Reaganite Neo-Machoism.

Reagan has succeeded, where other reactionaries have failed, in redistributing wealth to the wealthy, removing protection and financial support from the helpless, poisoning our beautiful environment, and in negotiating with a rifle instead of a carrot.

Reagan must be stopped in 1984. I feel most strongly, however, that political divisiveness among Democratic presidential candidates is the major obstacle to a Democratic victory. I urge Jackson and Chisholm to continue their efforts to educate the voting public, but I also urge them to support Mondale ere it is too late.

Jackson's attacks on Mondale—the strongest bet for the nomination, and for women, pacifists, and minorities, a much better candidate than the military Glenn—eat away at the voting public's confidence in the Democratic Party.

Much is at stake in this election. At least five Supreme Court Justices will be appointed by the next president. Will the Court be a Nixon/Reagan Court, or will there be moderation? Mondale has promised an executive order banning discrimination against homosexuals in the Federal Government. There are many reasons, military, economic, environmental, and humanitarian, that I could name in support of this plea, but the point is made.

Use your political strength most effectively, women voters.

Samuel Silvers

Columbia Law School '85

Editors' note: Some readers may be surprised to see a letter from a man published in the VWV. This is not the first time such letters have appeared in our pages, but they have been rarities. Thus, upon the receipt of Mr. Silvers' letter, we reviewed our editorial policy. We will continue to encourage all readers to send letters. We want to hear from you. We will publish those that meet our submission requirements and are judged of interest to our other readers.

Dear Valley Women's Voice:

By the time you get this, I will be in England with our sisters who are sitting-in at Greenham Common Airbase.

But before I leave for London: I want to tell you about the confrontation with the missile makers in which I participated at Howard Johnson's 57 Park Plaza Hotel in Boston.

On Monday, December 12th, the fourth anniversary of NATO's decision to deploy cruise and Pershing II missiles to Europe, five women from the Pioneer Valley, joined more than 400 other folk to protest a conference sponsored by the Technological Marketing Society of America entitled, "New Trends in Missiles; Systems and Technology." The program menu included: "Missiles and National Defense in the 21st Century."

More letters on page 17

Newsbriefs

ANOTHER FEMALE MYTH EXPLODED

"The idea of the high-risk pregnancy for women over 35 is a myth," says Phyllis Kernoff Mansfield, Ph.D., "and probably was all along." In her thesis, "Advanced Maternal Age and Pregnancy Outcome," Dr. Mansfield, asst. professor of nursing at Pennsylvania State College, maintains, "There has been no consistent scientific evidence to suggest that age 35 is some kind of turning point in a woman's child-bearing life."

In medical jargon, the mature mother-to-be is called an "elderly primagravida". Without consistent data or existing studies to support the assumption, a 1958 council of ob-gyns arbitrarily set the age at 35 for the point at which it is considered risky to bear a first child.

"Seeking statistics to confirm that assumption, hospital clinics yielded the desired results. There, just as predicted, 'the elderly' were plagued with pregnancy complications. The population studied was poor, uneducated, and had received little or no prenatal care or instruction, with risk factors such as diabetes and high blood pressure. Some had miscarried (which precluded considering these first pregnancies).

"To conclude from this data that age alone is a risk factor during pregnancy is totally irresponsible," says Dr. Mansfield. She adds, "It is interesting to note that while the risk of Down's syndrome inches up as women get older, 80 percent of Down's children are born to women under 35."

Earnest B. Hook, M.D., a leading genetic researcher, confirms Dr. Mansfield's statements. So does a report on one of the few well-designed, properly controlled medical studies (Journal of Reproductive Medicine, May 1971). In that study, over a 17-year period, 23 women who were 45 and older, passed through delivery doors. All had normal, healthy babies. Only one was premature; there were no still births, no congenital abnormalities; no Down's syndrome. Nineteen delivered vaginally, four went through labor in less than three hours.

Compiled from SPRING MAGAZINE '83, LA Times Service & Sunday Republican 12/18/83

PUBLIC SUPPORTS ABORTION

National Organization of WOMEN (N.O.W.) Jan. newsletter provides results of a poll (conducted by Research Analysis Corp. of Boston) taken on a proposed state constitutional amendment limiting abortion to women: 79% oppose, 14% favor, and 7% don't know. Interestingly 30% Catholic women favor anti-abortion.

Two out of three Catholics, and 3 out of 4 non-Catholics—under 30—oppose the amendment.

A current bill to eliminate sex discrimination in the sale of insurance will create some big changes for consumers and the insurance industry. N.O.W. needs info from insurance buyers and sellers to conduct research on the possible effects of this bill. Please contact Betsy Dunn, NOW, 27 Walker St., Cambridge, MA 02138 (617) 547-3336 or Anne Cicero, Harvard Law School, c/o Sandy Berdos, Cambridge, MA 02138 (617) 495-4863.

US WOMEN TO WALK IN SPACE

As a follow-up on Sally Ride's 1983 "First", six US women are scheduled for flight in 1984. Number two will be Judith Resnik, 34, scheduled for the June shuttle flight. Kathy Sullivan, 34, will go out on the August flight and be the first American female to walk in space. She will use the jet pack which will have been tested on the February shuttle mission in daring maneuvers that require astronauts to float as far as 300 feet into space without a tether, powered only by hand-controlled jet packs.

NASA NEWS, Jan. '84

UNDERSTATEMENT

Lou Cannon, a syndicated columnist, selects as his Reaganism of the year: In an Oval Office interview on May 4th, the President said of nuclear weapons, "This kind of weapon can't help but have an impact on the population as a whole."

BOSTON GLOBE 1/3/84

INSURANCE COVERS SPECIAL DIET

Massachusetts House of Representatives passed and sent a bill requiring private insurance companies to cover special dietary formulas for women, infants and children who suffer from amino acid metabolic disorders. The purpose of the bill is "to prevent mental retardation by assisting parents in the expense of treatment" for those with the disorder.

THE OLD BOYS' CLUB

AMWAY, short for the American Way, is the second-largest distributor of household products in the United States. AVON is the first. In the 12 month period which ended on Sept. 30, Amway reported its earning as \$1.3 billion in 25 countries and territories.

"In November '83, Amway Canada Ltd and Amway Corp., the American company, pleaded guilty to defrauding the Canadian government of more than 20 million dollars between 1968 and 1980 by undervaluing shipments.

However to make up the loss, Amway hired former Secretary of State Haig Jr. to help them recoup their losses. "Haig, a four-star general, joined us as a consultant on international business affairs," said spokesman Casey Wondergem. "We are looking at a lot of new international markets. His knowledge (and connections) is invaluable to a company like our company. There are a lot of countries where we find it politically impossible for us to function."

In joining the household goods concern, Haig will be working with two old friends, Amway co-founders Richard DeVos and Jay Van Andel, two of the largest single contributors to the Republican National committee in 1980.

Since these products are generally bought by women, members of WILP (Women's Int'l League for Peace and Freedom) and WAMM (Women Against Military Madness) are considering an international boycott of Amway. (AP 1/2/84, USA Today 11/17/83)

CIVIL RIGHTS, SOUTH AFRICA--STYLE

Sister Mary Bernard Neube, a black 48 year-old Roman Catholic nun, was sentenced to four months in prison for the "illegal possession" of what the magistrate called a "radical pamphlet", published by the outlawed African National Congress. She pleaded innocent.

Sister Neube is a fieldworker for the Southern African Catholic Bishops Conference.

(AP, N.Y. Times, 12/8/83)

continued on page 19

CELEBRATE OUR SPIRIT... WITH A FRIEND! TWO SUBSCRIPTIONS FOR \$15.

☐ Me and a friend \$15

Inclosed \$ _____

☐ Just me \$8-15, sliding scale

My friend's name and address:

My name and address:

P.O. Box 392

Northampton, MA

01061

Valley Women's Voice

(413) 545-0883

Create the Future

by Phyllis Rodin

"Trident is the end of the world," said Frances Crowe in an exclusive interview with the VWV at the New Year. "A Trident submarine has the equivalent of 2,040 Hiroshima bombs on it. Each Trident submarine could destroy a country. The missiles we painted are huge."

... On October 3, 1983 Frances and seven WOMEN OF FAITH, five of them nuns, who had met at a day of prayerful response, joined together in an act of civil disobedience... "divinely directed". In protest to the violence of the arms race and to the threat of global nuclear annihilation, Frances and her companions cut through the chain that locked the public out of the Quonset Point Shipyard dock...

"These tubes," she told VWV, "house the Trident II missiles. Each submarine houses 24 missiles and 9 individually targeted warheads, each of which is a hydrogen bomb 3 times the size of the bomb that fell on Hiroshima... so to really understand what is meant by 'Trident,' one must sit and meditate, saying 'Hiroshima...' two thousand and forty times."

Frances Crowe, Northampton matron, age 64, spray-painted "THOU SHALT NOT KILL" on nuclear missile tubes at the Electric Boat Co., Quonset, R.I. Frances with her seven companions delivered a citizens' indictment to Electric Boat Co. and to the United States of America of crimes against humanity and violations of the Nuremberg Code.

According to Frances: We felt strengthened by the experience of resisting the weapons which deliver death, steal resources from the poor and threaten the future of our loved ones and the Planet. Judith Scheckel, Traprock Peace Center director, said: "One of the things Nuremberg stood for was that anyone who is aware that crimes of state are being committed has an obligation to take what action they can to prevent it from occurring."

On January 6th, Frances left Amherst at 6 a.m. with a busload of Friends and supporters to go to Kingston, R.I. for sentencing. While a number stayed outside to hold prayerful vigil, Frances stood before Judge Albert DeRobbio before whom she read her statement:...

"I was led by my conscience to the dock at Electric Boat... Never before in the history of life on this planet have humans faced such an awesome future... the possible end of life on this planet... I've worked for many years to educate myself and my community about futility of war. I've vigilled marched, prayed, written letters to the editor, held meetings, shown films - in other words, organized against the nuclear arms race.... I have worked from the beginning on the nuclear weapons Freeze... I have turned part of my home into a peace center where I work with many volunteers to

try to bring an end to the mass suicide our society seems to be bent upon...

I have three grown children and one grandchild and another on the way. I have had a full life, but my children and my grandchildren deserve a chance to live out their lives as do all children and grandchildren.

I am a member of the Religious Society of Friends. As Quakers, we believe each individual is held accountable, responsible to work to right the injustices we see around us. We are responsible to act to speak to that of God in one another - to bear witness for our beliefs. I believe the employees of Electric Boat have not confronted the possibility of an end to life on this planet as they go about their work. Delivering the Indictment was my way of trying to directly confront the workers, managers and owners of Electric Boat. Until each of us confronts ourselves and one another with this choice, we are not truly human..."

This was the first time any of the defendants could explain why they had been to Quonset Point... the first moment of truth in that cold, stone place.

When Frances had finished, the judge denounced her statement and the action. He questioned her eagerness to go to prison. "Perhaps the court should appoint a psychiatrist to study your case, Mrs. Crowe." ...and he reminded the court "this is a nation built on necessary, unbreakable laws." The judge sentenced her to six months in the Adult Correction Institution (five months were suspended) and she was given a fine of \$25.

Joan Ballas was the next one who appeared in the courtroom drama. She was equally compelling. Carefully, gently, she explained it was just these kinds of "necessary laws" that had justified the Nazi holocaust. "The Germans who silently saw the death trains pass were no different from Americans today. We are equally involved in planning the murder of humanity by doing nothing to stop it." People in the courtroom wept. As Joan was led from the court, one woman rose and sang out the truth,

"You can't kill the spirit. Old and strong, She goes on and on and on. She is like a mountain. You can't kill the spirit."

Judge DeRobbio ordered Joyce Katzberg arrested for beautiful witness in song, and anyone else who sang.

Victoria Safford, one of the eight yet to be sentenced told VWV: "Frances was saying that we need new ways of thinking, and that it is beginning to look, more and more, as if it is the women's movement, and the women's peace movement, especially, that will provide those avenues to new thinking. But, I think also we need OLD ways of thinking, back again. Ways that are lost, and that I think are going to be re-found, by women... things like 'this is dangerous, this is immoral, this is wrong,' and that the most essential kind of reaction you can have is STOP! Do something about it. It's dangerous, it's deadly. Stop it." which is not new at all."

Victoria shared the most striking part of the experience to her. "When we were finally caught, the eight of us, and people were running around with clipboards and trench coats and dogs and cars and guns, they asked, 'How many of you are there?' One woman said, 'We are eight women here, and we are millions of spirits' and that is just what it felt like. We were not alone there. And we know who and what was with us, but it's really hard to say what it was, but we weren't alone. It was as if the fence had opened."

Frances Crowe and Joan Ballas will be out soon... and the six other women will go through the same hoops... WOMEN OF FAITH...

And they and Frances are our leaders and we will bear witness and we will stop the Nuclear Arms Race and bring Peace back to Mother Earth.

Come Browse Our Women's Books

NOW IN STOCK:

- WOMEN WRITERS OF THE WEST COAST (S)
- (Speaking of their lives and Careers)
- CAROL GILLIGAN: IN A DIFFERENT VOICE (Psychological Theory & Women's Development)
- AN AMERICAN TRIPTYCH (Anne Bradstreet, Emily Dickinson, Adrienne Rich)
- SUSAN BROWNMILLER: FEMININITY
- THE WOUNDED WOMAN (Healing the Father-Daughter Relationship)



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WOMEN'S COMMUNITY THEATER NEWS

Women's Community Theatre is at work on a series of staged readings of new plays by women. Inspired by the volume of plays received during our annual contest of new plays by women playwrights, and excited by the variety of themes and forms found in these works, we are planning the third Friday and Saturday of February, March, April, and May to showcase some of our favorites. Performances are at 8 P.M. at WCTheater-space.

March is our busiest month. We will present "Hands in the Mirror", by Leona Nicholas Welch, a dramatic dance/poem and a tribute to old black women. Using dance, music, photography, and dramatic monologue, this piece celebrates various aspects of their lives: Knowing and Caring, Birthing, Tired Old Women, Wisdom, Age, and Loneliness. It is directed by Ingrid Askew, with choreography by Patty O'Neill. Performances will be at Hampden Theater, UMass, and in Springfield. We are currently looking for black dancers (see announcements).

We have been invited to

revive "Holondia '45", by Sarah Dreher, in Cambridge in June. So we'll be packing up a truck then and moving there for a few days. If you missed us here, catch us there.

Lis Brook, member of WCT and a feminist psychotherapist, is offering a 10-week group workshop at WCTheater-space beginning in February.

An integration of gestalt, psychotherapy, psychodrama, journal work, and fantasy is designed to allow each woman to "become" her mother. Each woman will create the character of her mother, and we will see what happens when all the mothers get together. For more information, call 256-8397.

WCT is always looking for women interested in working on every aspect of fundraising and production. Student internships are available. (See announcements)

WCTheatre space is available for rental on a one-time or long-term basis. Our space is about 1000 sq. ft. and rents for \$2.50 - \$3.00 per hour depending on heating needs. Call Katy Hogan for more information: 586-2630. ♀



MANIFESTING OUR VISIONS

Veda Andrus

Visions. Ah, yes, visions. All of those things we think and dream about. And say, "perhaps one day." Do we truly believe these fantasies; dreams, goals will ever come to be?

I recently read an article in the Spring '83 issue of TRIVIA: A JOURNAL OF IDEAS entitled "Remembering an Interrupted Conversation: The Mother/Virgin Split". The article focused on how in conventional society, the "mother often does not have the opportunity to manifest her visions because her family (husband and children) come first. She pours so much energy in their direction that there is little time/energy left for herself. There are, of course, exceptions to this conventional situation. The "virgin"/lesbian suppose ddly does not have the same restrictions (although there are lesbians who have/raise children). She should therefore, according to the article, be free to move about in the world, manifesting her visions with ease.

While the article continued on to other thoughts, my mind took off on a track of its own I began to realize how so many of us, although we are "free" lesbians/women, have not been able even to envision our visions, much less manifest them. This made me sad, furious and rebellious!

It seems many of us remain entrapped in the patriarchal/societal model of what we, as women, can do/be. We are given virtually no support in believing in our selves nor in trusting our internal voice and rhythm. All too often, we give up our own needs and visions to bond with other women ---out of fear of loss/rejection or out of need for love and approval. We believe to be loved and accepted means we must take responsibility for our womenfriends, giving them, not our selves, permission to explore their own needs and directions. Our desire to "mother"/take care of our friends may be both wonderful and appreciated but at the same time be self-denying and destructive. Are their visions really more important than our own? Do we not believe we deserve happiness and fulfillment? Does our focus on our friends help us avoid taking responsibility for our selves and help us avoid our own process/struggle of self-manifestation?

The opposite pattern also exists where we try to hold one another back from exploring directions. We do this out of the fear our friends will actualize their visions and we'll be left behind, alone. Perhaps they will be meeting their own needs and no longer need us to take care of them. We want them to stay stuck with us to take care of them. We want them to stay stuck with us so we are not alone in our pain.

It is time to change these old patterns that are laden with fear and/or lack of self-belief. Let's not feel trapped in feeling sad that these patterns exist and bond with other women out of pain or powerlessness. Let's bond out of strength and wisdom, knowing we can manifest all of our visions because we believe we deserve happiness and fulfillment. There is nothing wrong with feeling angry/rebellious and using these energies to move through restraints to a place of freedom and belief. ♀

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Valley Women's Voice

FEBRUARY 1979

VOLUME 1 NUMBER 1

Feminist Media - A Valley Herstory

By Rita Zeidner & Linda Shepley

Last spring the Valley area was made aware of the heated conflict between the UMass newspaper, *The Massachusetts Daily Collegian* and the feminist activists on campus. The ten-day occupation of the *Collegian* offices, indisputably a militant action, was chosen only after a year-long struggle to improve the newspaper's coverage of women's issues. However, despite the fact that bottom line demands were rejected, important lessons were learned from the incident.

Those who were involved in the occupation met with threats ranging from gangrape to expulsion from the university. They experienced first-hand the kind of resistance women typically confront while trying to take action in their own behalf. At the same time, the positive experience of women taking a stand together, despite very real risks provided many women with the confidence and sense of solidarity to start their own newspaper. The *Valley Women's Voice* is in part an outcome of that struggle, as well as a response to a recognized need for an autonomous women's media in the area.

It became clear that the issues involving the occupation were far more global than,

per se the feminist community vs. the *Collegian*. Rather the occupation was a catalyst for the development of a heightened awareness of the ways that sexism operates. The *Collegian's* lack of concern for women's issues was only one symptom of the greater problem of sexism.

While many newspapers claim to objectively report news that is of interest to the community, it is clear to us that there is no such thing as "objective" reporting. The choice of what news to cover as well as the way in which it is to be covered necessarily reflects a particular point of view. The media has the power to subtly bias its material towards its own ideology. In addition, the term "community" has been defined by a particular group. (As Karl Marx said: "The ideas of the ruling class become the ruling ideas.") The point is, when a newspaper makes the choice about what part of the community it will serve, it can only perpetuate the oppression of those who have already been alienated.

Thus, when the *Valley Women's Voice* calls itself a "feminist paper," it is making its politics clear. While in general, the word "feminism" tends to immediately bring to mind images of "Ms. Magazine" and E.R.A., to us the word feminism means taking action for the cause of all women's

rights. The current threats to abortion laws, child care, E.R.A., affirmative action and lesbianism rights are just some of the issues that make action and a redefinition of feminism imperative. Feminism also implies an awareness of the oppression of women as well as the oppression of classes and races. And finally, it means a commitment to fighting this oppression and struggling to create positive social change. In short, feminism implies both a way of thought as well as a direction for action.

Already there is a strong women's community in the Valley. But we see a newspaper as having the potential to play a strong role in a resurgence of activism. And so, we plan to not only cover and analyze news and issues, but to become a general resource for women.

The women in the Valley are very diverse. Sexual preference, age, cultural background, family responsibility and economic status constitute just a few of these differences. Any blow to women's rights affects all women. And so, if this paper is to meet its objectives, if it is to become a resource, we must receive many points of view. However, this will only be possible if its readership makes its needs be known. Therefore, feedback as well as input is essential.



Valley Women's Voice Collective Statement

The Valley Women's Voice is founded on the principles of feminist advocacy journalism. We aim to provide an open forum for all women to discuss ideas, share options, celebrate our heritage, and advertise resources, services, and events by and for women. We will be providing feminist analysis and advocating for societal change, as well as contributing to women's culture. By serving as a communications channel between women in the Pioneer Valley we will be expanding the networking, sharing, and visioning that is essential to our women's strength.

Our organizational structure reflects our commitment to explore a non-hierarchical structure while at the same time recognizing the need to make explicit certain leadership functions. We are organized as a collective, with staff members divided into content/editorial, production/layout, and business/distribution task groups. We also

have a bookkeeper and a managing editor to facilitate co-ordination between task groups. These positions rotate, as does membership in the task groups. Through this structure we encourage the sharing of skills, knowledge and responsibility. The collective will meet as a whole following the publication of each issue for the purposes of evaluation and planning. Our goals and visions are long-term, yet we regard the process involved in producing the Valley Women's Voice as equally important to the production of the paper itself.

We aim to encourage women in the expression of their ideas and creative energies through organizing, writing, photography and art. Since we are committed to providing an open forum, we invite all work that is not racist, sexist, or homophobic in content and style. In an effort to increase communication between the collective and the women's community, we will deliver feedback on any work not accepted.

The Valley Women's Voice is currently associated with the Everywoman's Center and the Women's Media Project of UMass. Our thanks go out to these organizations, and to the Undergraduate Student Senate of UMass, for providing resources and financial support. Our goal is to eventually become an independent, subscriber-supported newspaper. We cannot survive without your support!

Advertising: Our rates are \$2.50 per column inch, with discounts for larger ads. For further information call 584-6643. Calendar: The deadlines for events or meetings to be published in the following month's issue is the 18th. Listings accepted for the Calendar or announcement section are free. Call 584-3573 for more information.

STAFF

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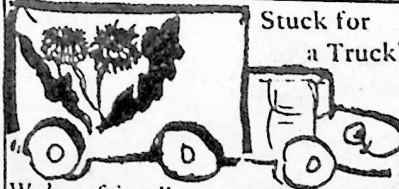


HAPPY FIFTH

ANNIVERSARY

To commemorate this most important occasion, VWV is here printing the front page of the very first issue, Women haven't changed that much but their rights and needs have been recognized as we began to move into our own space. We are still diverse. But we have found each other in the struggle to resolve the problems of our common need to take our place as equal participants in solving economic and political problems and in legislating for our rights.

VWV still needs the support of its readers...Feedback is the life blood of a feminist advocacy journal.... But whatever happened to the original staff and to Dandelion Trucking?



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Assisting the Lesbian Victim

— by Susan Ritter

In the rash of harassment, threats, assaults and rapes in our community, many lesbians are looking toward the police and the court system for protection and justice. This experience has been frustrating. In response to requests from several lesbians, here is an article on various aspects of the "Criminal Justice System".

This article is based on information gathered during an interview with Suzanne Sheldon of the Hampshire County Victim-Witness Assistance Program. The Program's offices are located in the Northampton Court House, near the DA's office. This dialogue is reconstructed from my notes and is not intended to be a word for word report of actual questions and answers.

SR: At the meeting with city officials, we got some conflicting information about whether it was reasonable to expect prosecution in a rape case that was not reported to the police immediately.

SS: I don't want to play down the importance of an early report for preservation of evidence and other concerns, but this is not a reason why a woman should not come forward later if she must wait.

SR: How can women who have been "victims" of crimes gain access to your programs?

SS: One way is that after a complaint has been filed and the case is being prosecuted, the program contacts the victim.

A second way is in the situation where the police don't have powers of arrest (for example, where the crime is a misdemeanor and the police have not witnessed it). Our unit will help the victim file the complaint. We will help her fill out the forms, and help her through the process.

The third way is that if a woman is unsure what she wants to do or what can be done, she can come to us and we will speak to her and let her know what the process is like. We will let her know what options are involved and will give her an honest picture of what she will come up against in court and what the possibilities are for the outcome. She can be advised of potentials for final disposition, the range of possibilities, the factors which go into sentencing such as the person's prior record and the degree of the injury.

SR: What do you actually do?

SS: One thing we do is act as liaison between the prosecutor from the D.A.'s office and the victim. We convey her feelings about sentencing and restitution (of medical bills and other damages). The prosecutor of course makes an independent decision on this matter.

It is important that the victim have as much information and understanding of the system as possible. This helps her have as much control over her situation as possible.

SR: What are some specific issues you deal with in working with "victims" of crimes?

SS: It is often frustrating to learn that, because the system of criminal law is so specific, much harassment and threatening behavior is not a crime.

The court system can also be frustrating. There are strict rules of evidence and much of what the victim considers to be important will never come out in court. Also, cases take a long time to be resolved. Ten months after the crime has been committed, it may be difficult for the victim to testify effectively. The accused can use many delaying tactics. Victims often ask to see the accused's record. That record is confidential information and cannot be disclosed until the complaint has been filed.

SR: If a woman decides to press charges, in what ways can you assist her?

SS: We can refer her for additional services to help her through some of the concrete problems of coming to court. We can accompany her to court to shield her from close contact with the assailant. We can visit the empty courtroom in advance and show her how it all works.

Our role is to include victims of crime in the process. Once the complaint is filed, the victim becomes a prosecution witness and she may sense a loss of control of the conduct of the case. We try to help her gain a feeling of how powerful the experience can be.

SR: Considering the difficulties of the process and the likelihood that a first offender will be sentenced lightly, would you recommend that victims of "first offenders" get involved in the system?

SS: Yes. Even first offenders should be prosecuted so that they are marked as having been convicted of rape or other assault, and won't be "first offenders" next time.

VWV MOVES

Continued from page 1

Student participation is necessary for the VWV to function as a Student Controlled Business, a kind of Registered Student Organization (RSO). That RSO status not only provides the VWV with a stable link to the University, it permits us to use the SGA Communications Office in the Student Union during monthly productions.

Being with the Everywoman's Center will mean that the new VWV staff will be able to draw on the experience and stability of that group as we develop more of our own.

Working out a contract between the VWV and the EWC is a learning experience for those involved as they try to find and spell out the barter and limits that will make our partnership most comfortable for all.

We hope that in time the VWV will be able to find a larger space, perhaps one of its own. We MUST find an organizational structure which will endure and accommodate the personnel change and personnel changes that are inevitable in student and volunteer groups.

Right now, though, it is nice to have the Everywoman's Center to go to when we need to regroup. We believe our stay there will be mutually beneficial and a rewarding, growing experience for us all.

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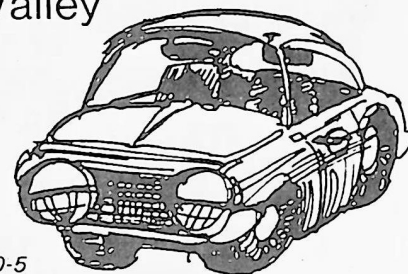
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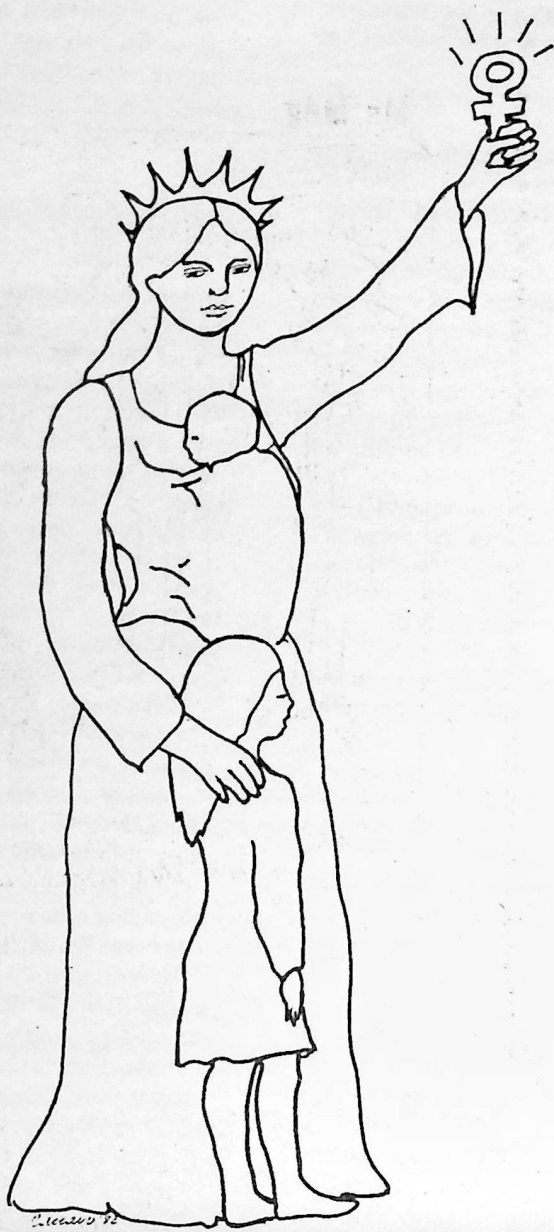
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KIPPY PRELIS

The Woman Question

By Carmen M. Cadiz

During the late 1960's and the early 1970's the issue of the oppression of women surfaced in the United States. Originally, it was a conscious effort by the more advanced sectors of society to attract women, a revolutionary force, to the liberation struggles of workers and nations. Progressive working class women were beginning to identify with African and Vietnamese women who were actively participating in national and individual liberation struggles. The dominant class of the United States recognized this movement as a potential menace to the economic and political structures of this country. The press, as the voice of this dominant class, then played its role of misrepresenting the original struggle by distorting the revolutionary issues and goals of working class women's organizations: the total liberation of all oppressed. A division is created. Protecting its own interests, the American bourgeoisie backed the new liberal women's movement. Opportunist and reactionary elements were drawn into these types of organizations.

Feminists, as they are called today, claim that the oppression of women arises from interpersonal relationships with males. They state that men, as the repressive force of world societies, have caused women to take on inferior roles, to be submissive and subordinate to the whims of his sex. The membership of these separatist and liberal organizations is mainly composed of middle and upper middle class women. They ignore distinctions between poor and rich women. (For example, Jacqueline Onassis, as a woman, is supposed to be just as oppressed as any working class woman.) Serving the interests of the dominant class, they do not recognize the existence of the oppressor class and the oppressed where women as well as men exploit both sexes of the lower classes. They simply claim that it is nature of all men to want to reign over women. Statements from these liberal women's organizations are mere reactionary ideals. While oriented toward the superficial needs of petty bourgeoisie and bourgeois women, feminists tend to ignore the plight of working class women. The bra burning era has now moved on to "radical" issues of sexual preference (lesbianism), word games (herstory), demands for women to be integrated into high corporate and government positions, women reigning over men, etc. (Although I

do not condemn lesbianism, presently there are higher priority issues such as the elimination of exploitation of the many by the few, national liberation struggles, etc.) Liberal issues, when seen from the point of view of leading to true change, are trivial and insignificant. It is settling for the crumbs when we could have the whole cake.

The goal of women's movements should be to direct the energy and anger of women against the real enemy. Those of us who are more advanced should expose the root of this evil: the capitalist system. Men in their relations with women are merely reflecting into family life the example of the larger society. As the labor of the workers becomes the private property of the factory owners (bourgeoisie) and the fruits of the labor are reaped by that same dominant class, so men follow this pattern at home. Men are conditioned to view women as private property. As such, they appropriate women's labor and person. The profits of womenly duties are confiscated by the dominant class. Women fulfill an important function for the dominant class in meeting the needs within the home (washing, ironing, caring for the children, etc.) In effect, they release men from these duties in order for them to fulfill their function in the workplace. (There are also women who fulfill both roles by working outside of the home, then coming home to work on domestic tasks.) As workers sacrifice goes unnoticed by the dominant class, tasks traditionally done by women (invisible work) are also devalued and often unappreciated.

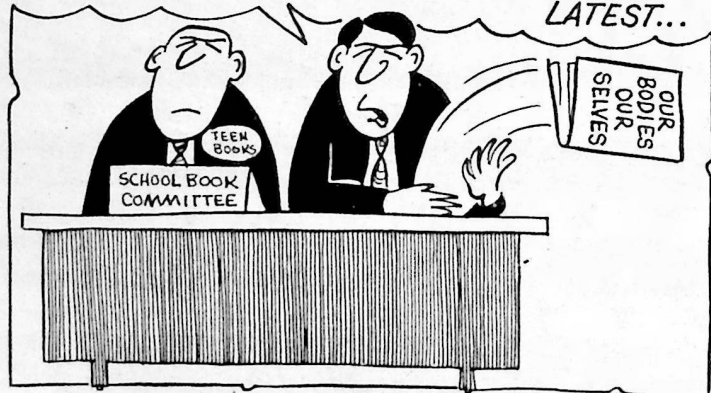
Men and women must both take on the responsibility of destroying the source of all forms of oppression. An objective analysis of the condition of women and men should point to the fact that it is a workers struggle. It is not women against men but all working shoulder to shoulder to gain political, social, economic and democratic rights. Issues that lead to true emancipation must be dealt with. These should include community struggles, workers struggles, issues of national liberation, etc. Also, both men and women must be educated in terms of understanding that women must be freed from only performing invisible work. If both sexes are to develop, women must be freed to participate in other areas outside of domestic tasks.

We must not let liberal struggles cloud the real issues.

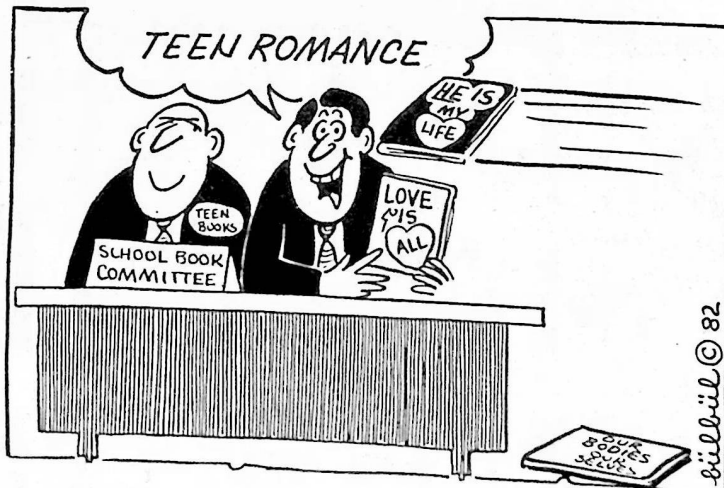
Reprinted from VALLEY WOMEN'S VOICE Volume I, Number 1, February, 1979.

HERdles»

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OF ANY
OTHER
SOCIAL
CHANGE
GROUPS
THAT
COULD
USE
CARTOONS?
(2) ARE
THE CARTOONS
USEFUL TO YOU?

(3) HOW ABOUT SUGGESTIONS
FOR IMPROVEMENT. (4) IF YOU
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Dear Bulbul,

We love you, baby!
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Keep 'em coming.
oxoxoxox

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What do you think?
Please write to
Valley Women's Voice
to let us know -
oxoxoxox

Ms Meg

by bulbul



... AND HERE FOLKS IS THE LATEST IN
THE UNEMPLOYED LOOK !!

Ms Meg

by bulbul

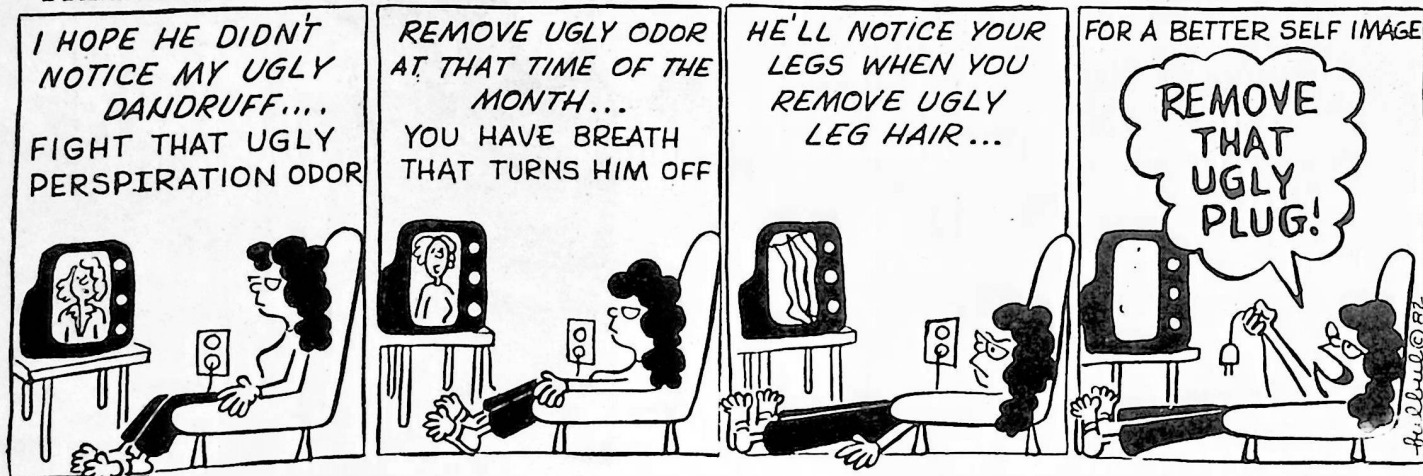


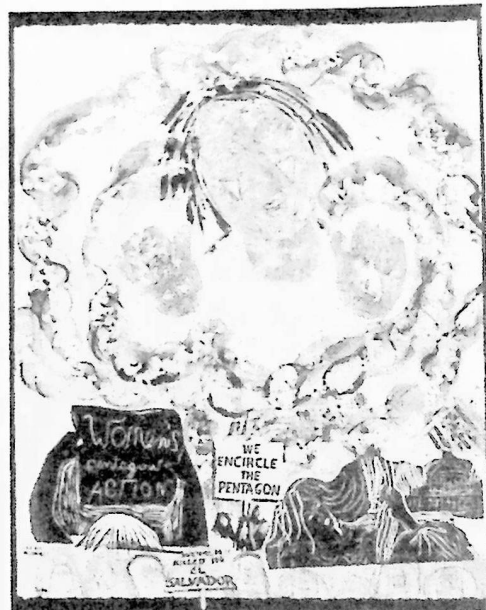
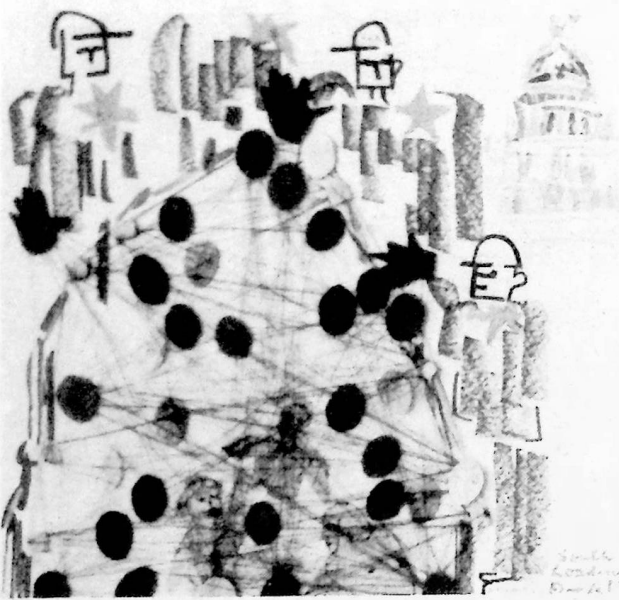
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HERdles »





Photos by Eileen Turchinetz

Water colors and lithographs of protesting women

AS THE TREE GROWS
(read from the bottom up)

still
simulating wo
and held
caught
feeling and m
underflow
grace
lie gently curving fol
within roughness a
hidden
sickness and saws too
higher than
grow
stro
who
strai
tal
I am sta
I am beau

listen:
dying
sighing
over frozen barren
as trash
cut up in pieces and
old tree dying

Toys

In my country
Plastic Toys abound
To delight our children
Plastic guns
Plastic tanks
Plastic bullets
Plastic uniforms
How happy our children must be.
How delighted, delightful, delectable.

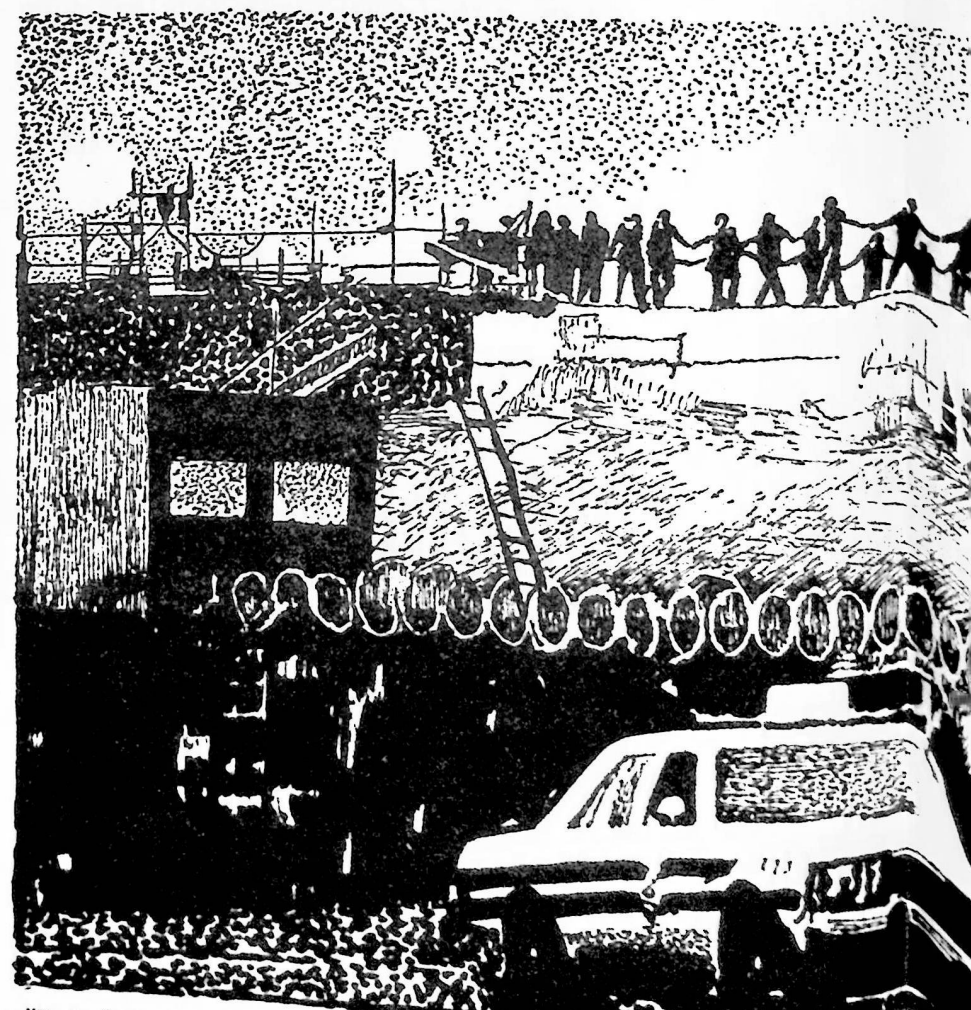
I went there,
Yes, I went to every toy department
In every store
In Moscow
In Leningrad
In Kiev
In Kazan
In Volgograd

Not one.

Poor deprived children.

by Doris M. Carter

"I refuse to accept the cynical notion that nation after nation must
to the hell of nuclear destruction. I believe that unarmed truth and
word in reality."



"Dancing on the Silos" Greenham Common, January 1st, 1983
Photo by Raissa Page
Graphic adaptation by S. Laskaris

- Lynn Russell

still
ting womanflesh
nd held in strength
g and movement
derflowing
grace
ing folds of smooth skin
ness and worm-writings
hidden
aws took my wooden frame
er than before
growing
strong
whole
straight
tall
am standing
m beautiful



CIVIL DISOBEDIENCE AT SENECA
VWV's own Phyllis Rodin climbs over the fence into the arms of the MPs.

ren earth
and strewn about

on must spiral down militaristic stairway in-
uth and unconditional love will have the final

—Martin Luther King, Jr.



Susannah Laskans 83

I AM PREGNANT WITH PEACE
ACHING TO GIVE BIRTH
HEAVY WITH THE CHILD OF TOMORROW
MY FEAR OF LABOR
GIVES WAY TO THE URGE
TO PUSH.

SOME PART OF ME WISHES FOR DRUGS
THE NUMBING, FREEZING INJECTION
OF UNCONSCIOUSNESS TO BLOCK THE NERVES TO MY FEELINGS
TO BE ABLE TO SLEEP
THROUGH THESE DAYS - AND AWAKEN WITH THE BABY ALREADY BORN.

BUT NO.
I KNOW TOO MUCH
TO ALLOW MYSELF TO BE DRUGGED.
THIS BABY MUST BE BORN CONSCIOUS.

LIKE A BIRTHING WARD, I SEE AROUND ME
MANY PREGNANT BEINGS - EACH BECOMING READY IN OUR OWN WAYS.

GODDESS, GIVE ME COURAGE AND GUIDANCE
TO PUSH AT THE RIGHT TIME, TO REST BETWEEN CONTRACTIONS
AND TO BEAR THE PRESSURE OF THIS BIRTH
WITH THE JOY OF KNOWING - NOT THAT I HAVE NO CHOICE
BUT THAT I CHOSE FREELY!

by Dorothy Fadiman and Friends

One Big Lesbian Dream

by Bet Birdfish

This is one big crazy Lesbian dream. (And "crazy" is our word for deepest expression, high creativity.) You've heard all kinds of crazy dyke dreams before: a Lesbian build-ibg, Lesbian land, a lesbian old folks home, Lesbian businesses, Lesbian erotica, a Lesbian school, even a Lesbian nation. This one's coming true. ..the New Alexandria Lesbian Library.

This dream is a young one; it's been growing taller and fuller for just a decade. The first collectively-run national Lesbian archives to open her doors to the Lesbian public, NALL was born of the pride of the Chicago Lesbian community in 1974. It is growing up with the strength, bravery and self-loving of the Northampton Lesbian community in 1984.

Today NALL is one of a rapidly-widening network of regional and national Lesbian archives and special collections in this country and abroad. We're all piecing together our Lesbian stories now-uncovering, claiming and preserving our Lesbian herstories of yesterday.

This is a powerful act. And a joyful, self-loving one. Lesbian archives are asserting our personhood as Lesbians and guaranteeing, once and for all, a visible and expansive place and presence for our Lesbian peoples in the world.

To see the whole dream along with me, start by considering a vast diversity of Lesbian lives and visions through time. Look back deep into the years before our time, past every Lesbian of every class, race, sexuality, ability and belief who is making our contemporary American Lesbian movement...to the Lesbians of our mothers' day who found life narrower and more a struggle: bold butches, fems, and kiks taking a little space for themselves hurriedly at the bars. Wimmin who thrilled to the suggestive Lesbian lyrics of Bessie Smith and knew they could "do anything men could do, but better."

When you read through the books, journals, and papers in NALL, you journey back in time even further to our grandmothers' age...turn-of-the-century life, emigrations, war, slavery, and "intimate female friendships." You'll see Gertrude Stein, of course, and Angelina Weld Grimke, and the details of many common Lesbian lives, that, if not collected, would have been lost to us forever. Then go back even deeper in time, and a view of Lesbian life is harder to discern. You want to bring it more in focus...the 18th-century passing wimmin who dressed as men and married other wimmin all to survive to keep that precious core of selfhood alive.

Still before that a horrible invisibility obliterates our lives, centuries full of silence and namelessness for Lesbians all the way back to Sappho. Our Lesbian peoples become, at this point, nothing more than patriarchal history's closely-guarded, well-enforced secret.

The destruction of our Great Library was a key strategy in the overthrow of wimmin, Lesbians and patriarchal government...an obliteration of the proofs of womin-bonding, womin-loving, womin-leading.

Lesbians in 1974 (and before) started taking back



NALL logo by Becky LaMothe

Destruction by fire of Egypt's Great Alexandria Library by patriarchal armies in the 6th century was a major cause of that deathly chasm in herstory. Elizabeth Gould Davis, in *The First Sex*, tells us The Great Alexandria Library held the complete original works of Sappho, a prolific Lesbian poet. They were reduced to the fragments we have now, by the fathers' flames. In that Library too, were records of the patriarchal age, evidence of what the world was like ruled by wimmin, charts of amazon mariners who mapped out the seas long before men dreamed or dared to sail. It was the world's greatest repository of ancient knowledge and wisdom, and it was all destroyed. To burn a people's information, art and herstory is to conquer that people.

what is ours, once again saving and raising up into visibility the diverse collections of our art, literature, herstory and music. In Chicago we named what we began "The New Alexandria Lesbian Library" as a statement of our purpose: to commemorate the loss we felt and to heal the damage done to our lives by that patriarchal fire and by the present everyday pressure to keep us closeted, to keep our lives a hidden secret even to ourselves.

Into NALL we put all the Lesbian stories through the ages we long to hear. We find and treasure all the images of ourselves we deeply need to see. We connect with other wimmin like ourselves in each of our aspects, in all our diversity of issues and concerns. At NALL, we vow "never again!" to dis-connecting destruction and division from self; we participate in a great collective strategy to make our lives secure, powerful, and rich. The materials we gather and preserve will never be divided, dispersed or given over to a patriarchal institution. They will be kept even whole for generations to come, by Lesbians for the self-empowerment of Lesbians. What the Library gives us no fire can ever burn away.

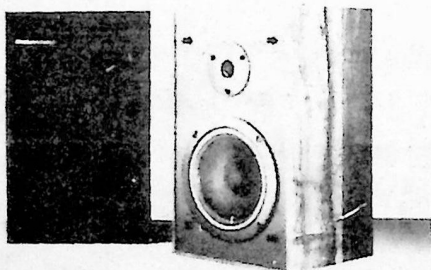
See DREAM, page 13

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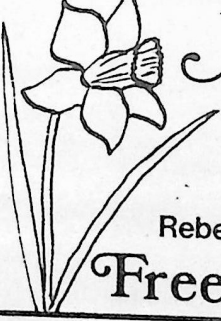
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DREAM

Continued from page 12

Nall recently moved into a house in Northampton. The collection is stretching in the Library house like a strong, vibrant young girl trying her limbs while feeling her roots. There are over 1600 books, over 350 periodical sets and countless subject files, manuscripts, posters, flyers, art, photos, slides, tapes, buttons, music and momentos - each contributed by a Lesbian. The Kaymarion collection of artwork and papers and her Winter Studio at Nall are new additions. We are presently finishing our work to make the Library wheelchair-accessible. I see the Library in the months and years ahead growing into a more comprehensive collection, into

a Lesbian museum ("museroom") of personal memorabilia, and into a cultural/educational gathering space for Lesbians. More international Lesbian materials and resources for differently-abled dykes are surfacing now, and the Library will include them.

The new Library offers the community an opportunity for Lesbian events: slideshows, readings, meetings; it has increased its open Library hours. Appointments are still available. It is a place to spend a few hours - reading, looking, listening to music and a place for more extended research.

I see NALL being the safe home for thorough documentation and oral herstory works, particularly on our Valley

Lesbian herstory. Most important, the Library will thrive on, as always, what every Lesbian who comes in contact with her brings to nourish her. Here is the chance for co-mothering and collective creation in as many various ways as we are varied ourselves.

There is so much to this vision because I dream this Library to be great...as large and significant as our ancient Library was. The NALL needs to move more out into the world, spiritually and practically, taking more and more space for itself. Through our thriving, persistent and self-produced archives we are saying "we're making room for ourselves...this world, this life, is ours."

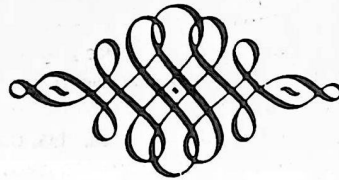
In the next few years I envision many changes for NALL. I see incorporation as an educational project, not-for-profit status, and funding. I see a quarterly NALL newsletter and a Lesbian board of directors, a legal structure that will allow NALL to be safely kept in our hands and passed down to our daughters. I see money enough for all the vital equipment and supplies the Library needs: a photocopier, slide projector, video equip-

ment, acid-free preservative paper and archival containers, braille and taped materials, a Library computer, microfilm and microfiche for the Lesbian periodicals that are aging and becoming fragile. I see stacks and stacks, row upon row of precious Lesbian herstory from everywhere growing into a permanent home, a NALL educational center building.

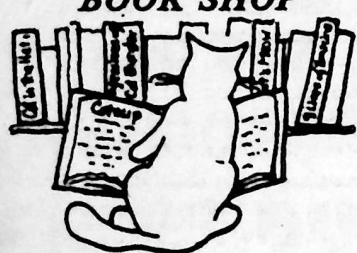
There's a lot of work to do to actualize the vision. There are lots of ways you can participate in its coming true. First, visit the Library. NALL is open to Lesbians on Wednesdays from 1-5PM and by appointment. Call for directions. Second, think of putting into our widening space a part of your own Lesbian life with personal effects you've saved (papers, photos of yourself/lovers/family/friends, books, letters, art). Third, consider joining in the work. Whatever your interest - helping to process an endless flow

of new, incoming materials, helping to produce an event, helping with incorporation, or maybe even becoming a Library director - call us or write to find out more: The New Alexandria Lesbian Library, P.O. Box 402, Florence, MA 01060 584- 7616
It's one big Lesbian dream. Every vision you have need never wait nor be lost again. Every Lesbian is waking, making her dreams come true. ♣

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1984 : Year of the Real Community

by Mary Brydon-Miller

I suspect we have all heard as much as we care to of George Orwell and his nightmarish prophecy for the year 1984. And so, at the initiation of the *Valley Women's Voice*, I decided to take this first day of the new year to do what I can to dismiss this sinister specter and to propose a very different view of 1984 and the years to follow.

Pessimism and a kind of "worldly-wise" resignation seem much in fashion right now. While I certainly cannot and would not deny that there are almost overwhelming reasons for anger, fear, and dismay, I also hold that, without some view of what might be, and without some hope of achieving it, we are doomed to lose both our direction and our enthusiasm for working toward change.

I find my own enthusiasm in meeting and working with other people. It is in sharing ideas and concerns that my own vision for the world and my sense of direction for bringing about necessary changes are shaped. We accomplish this as members of a community in communication and cooperation with others.

I have spent a large part of the past year working with the local Gray Panther organization and, more recently, with a committee involved in increasing the physical accessibility of our communities for persons with physical disabilities. At present I am neither old nor disabled. I feel privileged to be a part of these organizations and to learn about issues and insights from people whose experience has been very different from mine. It is, in fact, this sharing and raising of perspectives that makes a community. Not only the similarities and shared interests of members, but their distinct situations and opinions contribute to making a community active and vital.

But what opportunity do most of us have in our everyday lives to know and share with people of different ages, backgrounds, and experiences? Integration became a watchword of the 1960's, thanks to the Civil Rights Movement. But we are still a society built on segregation. We segregate people of different ages from one another. "Retirement communities" and "senior citizen's housing" remove many elders, while discrimination in housing practiced against families with children takes young people from our midst. Children are segregated into neat, homogeneous age groups from the moment they enter school and have little opportunity to interact with children older or younger than themselves. At the same time, children's experience with adults is increasingly limited to people of their parents's age. Is it any wonder we begin to see age segregation as a kind of natural law?

We segregate people on the basis of arbitrary definitions of physical and mental ability as well. How many times have you read of neighborhoods refusing to allow in their area, the establishment of community residences for persons with mental impairment? How many landlords do you know who would be willing to adapt a home or apartment to make it wheelchair accessible? How many public offices and human service agencies do you know of that are equipped with TTY's for people with hearing impairment? (And do you know what a TTY is?) Each such refusal or oversight contributes to a long list of other means by which we segregate ourselves from one another and means by which we distance ourselves farther from any real sense of community.

My vision of 1984, then, is that it be a year of community, not of isolated groups — "The Gay Community," "The Disabled Community," etc. May we grow beyond present definitions of ourselves and one another to achieve a real community. 1984 might be a year in which we work together — older people with younger, people with disabilities with abled people, women with men and to define common concerns and priorities. 1984 might be a year in which we realize that government policies that pit us one against the other can be rejected. It could be a year that we raise a common voice to demand that concerns be addressed.

Just what those concerns might be is for all of us to decide — as a community.

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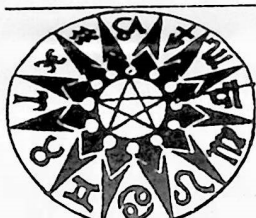
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Announcements ...

CONSCIOUS MANAGEMENT: Sue Katz, M.A., M.S., is giving a workshop designed to help managers and professionals develop ways to better balance professional and personal interests. Sat. Feb. 13, 7:30-10 pm. To register: White Interface, Box 299, 230 Central St., Newton, MA or call (617) 964-0500.

THE NEW ENGLAND ART THERAPY INSTITUTE offers training in theory and practice of art therapy. Beginning Feb. 13, "Introduction to Art Therapy"; "Gestalt and Art Therapy"; "Practicum and Supervision in Art Therapy" will be offered. Open House Wed., Feb. 1, at 7:30 pm at 664 Main St., Amherst. Registration: Dale Robin Schwarz, Executive Director, The New England Institute, 216 South Silver Lane, Sunderland, MA. 01375; (413) 665-3288.

DOMESTIC VIOLENCE. This 1 credit course explores the causes of violence in the home; why women stay in abusive situations; effects of violence on children; the response of the criminal justice system and more. Feb. 1-29: Cont. Ed. Holyoke Community College: 538-7000 ext. 244.

THE ALDERIAN COUNSELING CENTER presents speakers on Single Parenting Feb. 11 & 12. Feb. 11: George Kelly, founder of Concerned Fathers, addresses child custody and its implications for all involved. Marie Hartwell-Walker speaks about myth and reality of female-headed households. Feb. 12, AM: Morris Sheppard, Divorced Dads, talks on benefits of single-parent families and balancing the needs of single parents and their children. Feb. 12, PM: Marie Hartwell-Walker, family therapist, presents therapeutic issues and single-parent interventions. Alderian Counseling Center, 60 North Whitney St., Amherst. (413) 253-5192.

SIXTH BERKSHIRE CONFERENCE on the History of Women entitled "Reassessing Our Past: Women's History after Fifteen Years," will be held at Smith College June 1-3. One hundred and forty panels on topics including work, gender and sexuality, black and Third World women, religion, methodology, historiography and legal issues will be presented. Keynote speaker is Mary Berry, professor of history and law at Howard University and commissioner on the US Commission on Civil Rights. For info write Dorothy Green, Berkshire Conference, Neilson Library, Smith College, Northampton, MA 01063.

RENTAL SPACE AVAILABLE on a one-time or long-term basis. WCTheaterspace, approx. 10,000 sq. ft. \$2.50-3.00/hr. depending on heating needs. Info: Katy Hogan, 586-2630.

THE NEW ALEXANDRIA LESBIAN LIBRARY wishes to thank all who contributed towards making the library wheelchair accessible. Special thanks to Hampshire College's Lesbian Alliance and Crescendo Productions for donating table space. To contribute to the library's purchase of Braille materials and periodicals on cassette, earmark your check and send it to New Alexandria Lesbian Library, PO Box 402, Florence, MA 01060.

KAYMARION'S WINTER STUDIO Exhibit of scrapbooks, visual arts, and a slide show of her experience in the Northampton Lesbian community is open to Lesbians and visitors Weds. 1-5 pm at the New Alexandria Lesbian Library: 584-7616

ISSUES IN THE PSYCHOLOGY OF WOMEN: LESBIAN PSYCHOLOGIES - a conference held March 9-11 at the Park Plaza Hotel in Boston. Panels on Lesbian identity, relationships and community; workshops, training seminars; entertainment; small group discussions; childcare and signing for the hearing-impaired provided; wheelchair accessible. PRE-registration write: Registration Committee, B.A.W.P., PO Box 1267, Jamaica Plain, MA 02130.

Deadline: FEB. 10.

GALA (Gay and Lesbian Activists) now meets 2nd & 4th Thursdays, 7:15 pm on 3rd floor of Thornes, 150 Main St, Northampton. Help is needed to organize the Third Annual Lesbian/Gay Liberation March.

THE GAY AND LESBIAN SPEAKER'S BUREAU, organized by the Pioneer Valley People's Gay Alliance 2 years ago, comprised of Valley Lesbians and gay men of various ages and backgrounds, seeks speaking engagements. Several formats including question and answer sessions, homophobia workshops and group discussions are used by the Bureau to explore with the audience attitudes and feelings toward gay people, examine lifestyles, discuss myths and stereotypes, and promote awareness of legal and social issues affecting gay people. The Speakers' Bureau will speak free of charge to any group expressing interest including secondary schools and colleges, church and civic groups, political and labor groups, women's and men's groups, social service and law enforcement agencies, local media groups. Honorariums are accepted. For information call 584-7903 or write PVPGA, PO Box 181, Northampton, MA 01061.



I'M READY TO LAY OFF
THE WHOLE DAMN GOVERNMENT

INTERNATIONAL WOMEN'S Event at UMass is planned for March 7-10 in commemoration of women's role in the struggle to change society. IWE planning committee still needs help. Call Kate McGarry, 545-0341.

LESBIAN CONNECTIONS new winter catalogue is now out. It includes information from 70 lesbian/women's businesses and services and records, books, artwork, schools, publications, therapists, retreats, stores and more. For a free copy write to Ambitious Amazons Catalog, PO Box 811, East Lansing, MI 48823.

BLACK DANCERS NEEDED for Women's Community Theater Production of "Hands in the Mirror," a dramatic dance/poem and tribute to old black women, directed by Ingrid Askew.

WCT SEEKS STUDENT INTERNS or other women for fundraising, grantwriting, business management. Students at Mt. Holyoke, Smith, or U. Mass. contact your internship office or Carol Smith, 584-1171. Women interested in any aspect but not in student internship, call Edie Woodward, 586-1171.

EVERYWOMAN'S CENTER ANNOUNCES:

MEN AGAINST VIOLENCE AGAINST WOMEN (MAVAW) offers crisis intervention counseling for male partners and family members of women who have been raped or assaulted. Training in counseling skills, workshop presentation and examination of the role of sexism in the media will begin mid-February. Men interested contact: Kathleen Alexander, Program Coordinator at Everywomen's Center: 545-0883.

SUPPORT GROUP FOR RAPE SURVIVORS will begin at the Everywomen's Center in February. Confidentiality assured. For more info contact Susan Alquist 545-0883.

SUPPORT GROUP FOR BATTERED WOMEN will begin late February and will run for 8 weeks. Confidentiality assured. Call Kathy Alexander at EWC: 545-0883. EWC's 24-hour crisis line is 545-0800.

THE WORKING WOMEN'S PROGRAM offers a support group for women in the Trades at EWC. Issues focus on women in non-traditional jobs and provides a network. Begins Feb. 2, Thurs 5-7 pm for 8 weeks. More info call 545-0883. Also, free copy of nine fact sheets on women's safety on the job through EWC.

WORKING WOMEN'S PROGRAM seeks volunteers and interns to coordinate and publicize educational programs, up-date files, and research. Must have interest in working women's issues and ability to work with diverse populations. Student credit and some workstudy \$ available. Contact Myra Hindus 545-0883.

EVERYWOMEN'S CENTER seeks volunteers and interns to staff resource room for the spring. Work involves providing information; medical and legal referrals; occasional crisis intervention; up-date and maintain resource and referral information on a variety of women's topics. If interested please contact Sandy Mandel, Resource Referral Coordinator, EWC, Wilder Hall, U. Mass., Amherst, Mass. 01003. Call: (413) 545-0883. DEADLINE: FEB. 10.

COUNCIL FOR CHILDREN Initiates Project on Day Care: The Hampshire/Franklin area Council for Children has been selected to participate in the Citizen Involvement for Day Care Quality Project, a two-year federal grant awarded to the Mass. Office for Children. Volunteers are needed to gather information, assess quality of day care in Hampshire County Day Care Centers and influence the state's Day Care expenditures in Hampshire County.

Starting Over

by Amy Hasbrouck

For nineteen of its twenty years, the Newman Center at the University of Massachusetts had only priests to serve the spiritual and emotional needs of a co-ed college. But a little more than a year ago Sister Mildred Marengo joined the staff at Newman Center.

Born in Holyoke, Mass., Sister Mildred took her final vows in 1953. She received a Bachelor's degree in Chemistry from the Elms College and a Master's in Natural Science from Worcester Polytechnic Institute. She has done everything from teaching elementary school to doing National Science Foundation grant research, to college and administrative work. She came to Newman after a year at Notre Dame, knowing that she had to discover what her expectations should be.

"It is quite a man-dominated Newman Center," she says. "There are certain issues that women wish to discuss that are especially understandable by other women, such as faith problems, marriage, sex, relationships, depression. Not that they can't discuss these things with men, but some women are more comfortable talking with women. I think for that reason it's good to have a woman here. They're trying to make women come take the front, to be more present here."

Sister Mildred feels the American church is not understood by the Pope. "His background - the church of Poland - is quite different from our church. The whole concept of women is looked on differently in Eastern Europe. In this country there is a different type of expectation from women - who are educated - who are asserting themselves and are capable of filling many of the slots that men have customarily held. America is one of the few countries that has women theologians, along with England and Holland. There are efforts being made to bridge these gaps."

She also spoke to some of the issues which are relevant to women both inside and outside of the Catholic Church.

"The ordination of women is a movement whose time has not yet come in the Catholic Church among the male hierarchy. But it is something that American and other English-speaking women are taking very definite steps toward. There is no theological reason why a woman cannot be ordained. The level of acceptance of it, though, is colored by the background of the people opposed to it. The Catholic Church is male-dominated, but we as women are struggling to change that."

In one of the Pope's recent declarations, which called for the continuation of the practice of rhythm as the method of birth control for Catholic women, Sister Mildred points out that there is a new clause which gives equal emphasis to "mutual love of husband and wife" and "procreation" as the goals of marriage.

"For that reason many Catholic women have made the decision to use contraceptives when their mutual love would be endangered. They arrived at this in conscience, and I and many people in the Catholic Church respect that conscience."

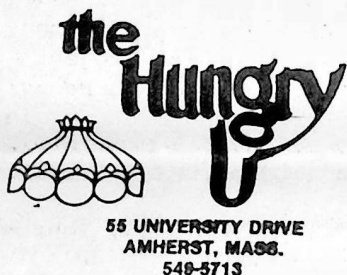
On the question of abortion, Sister Mildred expressed her views aside from those of the Church. She feels that, since there is evidence that life exists early on in pregnancy and since life is sacred, the choice for a woman who believes in that life should be obvious. However, if a woman chooses not to believe that life is there and/or aborts the fetus, it is not for her to judge.

When asked about the Church's view on homosexuality, she mentioned Dignity, an organization of Catholic homosexuals as one step the church was taking toward acceptance of gays and lesbians.

"I think people who say that the Catholic Church is against homosexuality are making an error. I think we can prove now that there is more for the homosexual."

In the end, Sister Mildred feels that the Catholic Church would be better off accommodating itself to women's needs.

"I think there is a movement toward acceptance of women and it has to be beyond a token acceptance. There has to be a move toward equality. We can't get embittered by the struggle. You don't lie down and die, you say, 'this is the way it is now; what can we do to make it a better Church in the future?' The leaders in the effort to do this are religious women in this country. We have to remember that this is not the church of Christ unless it is a church of love." □

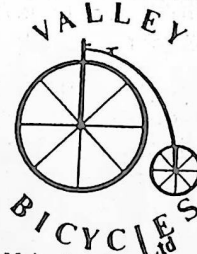


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With

SANDWICHES - SOUPS
APPETIZERS
SUPERLATIVE SEAFOOD
SUCCULENT VEGETARIAN ENTREES
CUSTOM-BUILT OMELETTES
STEAK, LIVER & STEW

STOP IN - YOU'LL LOVE OUR COOKING
EVERY DAY - 5:00 A.M. - 9:00 P.M.
AT THE LIGHTS IN NO. AMHERST - 549-6643



Continued from 3

"The Latest Update on the Peacekeeper Missile Program," "Future Direction in Missile Propulsion Development," "Next Generation of Anti-ship Missiles," etc. arranged for the delectation of representatives of the Pentagon and corporate militarists like Martin Marietta, Singer Co., Foxcome Ltd, Honeywell, Inc., to name a few.

Demonstrators who, one week earlier, had been denied a permit because of the Establishment's fear of Civil Disobedience, assembled by 7 a.m. to greet the conferees.

By 7:30, as people began to arrive for early registration, more than 400 protestors were circling in front of Howard Johnson's. It was a cold, rainy morning. In an act of civil disobedience, the first wave - mostly women - walked up to the entrance of the hotel, arms linked, and sat down on the ground. The Boston police moved in on horseback, creating chaos, unnecessarily endangering the protestors. This show of police violence did not deter the protesters.

Police stooped even to dragging demonstrators by the hair into waiting vehicles. The first wave was immediately followed by another line of CD demonstrators. By 10:30 70 people had been arrested and placed in a holding cell in the hotel. Attempts were also made to block the doors so conferees could not enter the hotel.

Two women in business suits did manage to gain entrance to the conference hall and threw blood and ashes at the podium, on papers and at participants. Others who had gotten into the hotel, handcuff-

ed themselves together. Still others posted leaflets in the hotel lobby to make other hotel guests aware of the nature of the conference. Two folks from Worcester released many thousands of cockroaches in the hotel to remind those attending the conference that the only creatures to survive a nuclear war would be the cockroaches.

Howard Johnson's refused to take responsibility for allowing the makers, sellers and users of high-tech death machines to meet on their premises, claiming this was just another professional conference.

Unfortunately, in our present society such alleged 'neutrality' is not possible. The people with whom I was protesting, were each taking personal responsibility. They were putting their bodies on the line as a dramatic reminder that in a society capable of holding a conference on "New Trends in Missiles," it is necessary to either put yourself on the side of life or on the side of death.

Many guests staying in the hotel, eating in the hotel's coffee shop and passing down the street near the hotel were shocked to learn that such a conference was taking place in that hotel. They eagerly accepted our leaflets and called the manager of Howard Johnson's to register their complaint.

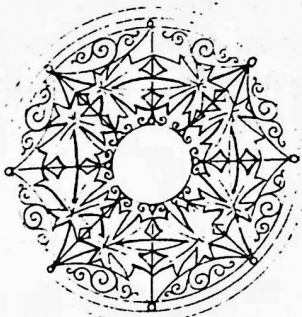
It is not too late to phone the hotel manager of Howard Johnson's 57 Park Plaza Hotel to say that you had just read about the conference and intend to spread the news far and wide...also that you, yourself, would no longer patronize (matronize) any Howard Johnson branch.

It is clear that such conferences can only lead to bigger, more deadly weapons. It becomes necessary that we raise our voices now or be responsible for the continuance of this disastrous proliferation.

It was most impressive and imperative that women play such a strong leadership role in this action. Once again, I was reminded how much truth there is in the slogan: THE FUTURE, IF THERE IS TO BE ONE, IS FEMALE!

It is chilling to remember that Mankind has never invented a weapon that he has not used.

PEACE! SHALOM!
Felice Yeskel



PARENTS OF THIS VALLEY:

Let us consider the children.

In 1970, I had my first child. The same year, I began refusing to pay the telephone tax. In 1972, I had a second child. That year, I refused to pay sixty percent of my federal income tax (the percent that financed the year's war). I haven't had any more children. I have continued to resist federal taxes and assumed the additional risks of other acts of civil disobedience. Some people ask how I can risk going to jail "considering the kids..." They are impressed - or horrified. My actions are not pointed to some abstract ideal that I've placed above the happiness of my own children. I do not resist "in spite of the kids"; in many ways, I assume that risk because of them. Certainly, because I want a future for them...because I want an unpoisoned planet for them. But there is something much more immediate and personal.

I believe that in a nuclear age, the "don't risk to protect the kids" mentality is bound to backfire in a way that can cause children unparalleled psychological damage. There is a whole generation of German people who are my contemporaries. They are, as I was, the war babies. They suffer a highly disproportionate amount of "dysfunctional" illness, neurosis and psychoses that is now being traced to a recurrent inaction. Thousands of decent, caring German people closed their eyes to the atrocities around them and refused to risk involvement in the resistance movement, because they were afraid of endangering their families. They loved their children and wanted to save them. A TV documentary shows these children, with tears running down their cheeks, confronting their parents, saying over and over again, "but it is not what I would have wanted. I could have dealt with your absence, even your death, but not with this (holocaust)."

I refuse to hold my children responsible for nuclear weapons, their horrendous cost, their threat of destruction. The weight of inaction in a world ready to blow itself up is too heavy a burden to place on any child's shoulders. My children may grow up sharing the responsibility for my serving a few stints in jail, my missing a holiday or a birthday, for my not being always next to them. If they live long enough, they may have to confront the absurd, horrifying reality of nuclear weapons themselves. But they will not be burdened with the impossible, absurd responsibility for the inaction of parents who allowed these things in their names.

Alice Ray-Keil

ANNOUNCEMENTS (cont.)

DEBBIE FIER will appear in concert with a full band on Sat., Mar. 10, at Hampshire Dining Commons at Hampshire College. For more info call 549-4600, ask for the Women's Center.

WOMEN OF PEACE: Sonia Johnson will speak of her travels in Central America and Europe, and of the women's meeting in Geneva to take up the peace talks where the arms talks left off. FREE! COME! Old Cambridge Baptist Church, 1151 Mass. Ave. Feb. 23, 7-8:30 Contact: Marnette O'Brien (617) 776-5662

ATTENTION WOMEN MUSICIANS/ PERFORMERS: New England Women's Musical Retreat (Labor Day '84) seeks women from the northeast interested in performing on the Day Stage. Women of color, Third World women, disabled, varying ages and ethnic backgrounds are especially needed. For audition procedures send name, address, phone # to Kim Kimber, NEWMR Day Stage Coordinator, Box 728, West Hartford, Conn. 06107

FACULTY OF THE WOMEN, HEALTH AND HEALING PROJECT in Berkley, July 8-21: geared to instructors in social and behavioral sciences, and schools of nursing and public health. For info write: Patricia Anderson, Project Coordinator Women, Health & Healing Project, Dept. of Social and Behavioral Sciences, School of Nursing, Univ of CA, San Francisco, CA 94143. DEADLINE: APRIL 15, 1984

SAGE: A Scholarly Journal on Black Women is a biannual publication beginning April '84. SAGE discusses issues relating to black women using an interdisciplinary forum; contains feature articles, essays, in-depth interviews, reviews of books, films, exhibits, with reports and conference announcements. The first four issues focus on Education, Mother-Daughter Relationships, Health, Black Feminist Theory. Individual subscriptions \$15; Institutions \$25. Reduced rates for charter subscriptions. More info: SAGE, PO Box 42741, Atlanta, GA 30311-0741

PREGNANT WOMEN, HEALTH CARE PROVIDERS can now obtain a new 30 page booklet called "Safe, Natural Remedies for the Discomforts of Pregnancy" To order: Prenatal Committee, Coalition for Medical Rights of Women (CMRW), 1638 B Haight St., San Francisco, CA 94117 Cost: \$2.00 plus 75¢ postage.

AT THE FOOT OF THE MOUNTAIN is a women's theater group. It will present a play by Marth Boesing based on her experience in Nicaragua and the role of Nicaraguan women in their revolution: Mar. 1. For more info write 2000 So. 5th St., Minneapolis, MN 55454; Barrie Jean Borich (612) 375-9487.

An Artist's Vision of Seneca

ART AND POLITICS: A Review.
by Felice Yeskel

I was privileged to attend one of the two 1983 showings of Joan E. Biren's, that is, JEB's, slides of the Seneca Women's Peace Camp. In her two-hour presentation, JEB vividly conveys the power and determination of the thousands of women who participated in the encampment during the past summer.

JEB's slide show goes far beyond mere documentation, however. Her skillful narration and inclusion of background information add impact and power to the show and broaden it into an important educational tool.

For those of the audience who had

not as yet participated actively in the disarmament movement, the show seemed to perform as a consciousness-raising vehicle, moving people to get involved. For those already actively involved, commitment was reinforced, re-inspired. JEB has captured the spirit in actions devoted to ending the threat of nuclear holocaust.

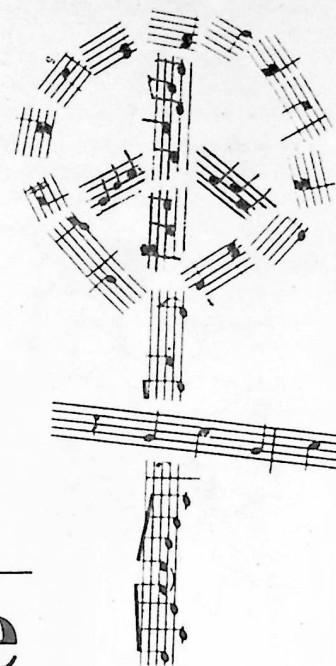
Through JEB's presentation, those who were unable to get to the Women's Peace Encampment for a Future of Peace and Justice may share in that empowering experience.

Because the "straight" media distorts and ignores the acts of progressive

people, it is crucial to find alternative ways of communicating. JEB provides such an alternative with dedication and integrity, giving voice to women, lesbians, and political activists in a way that must be heard.

But, beyond politics, JEB is a serious artist. Her skill is evident in the images she presents. In this slide show, as in her other work, JEB integrates art and politics without sacrificing either. The power of that combination can become a catalyst for change.

If JEB's slide show of the Seneca Women's Peace Encampment returns, don't miss it! ♣



Tradeswomen Build for Peace

by Anne Perkins

The First United States/Soviet Tradeswomen Exchange for Peace is planned for Spring, 1984. The exchange grew out of the First National Conference for Women in the Blue Collar Trades, which I attended last May in Oakland, CA.

Anne-Elizabeth, an industrial carpenter, facilitated a conference workshop on economic conversion to peace-based industry. During the workshop, Gwen Winter, a journey-level electrician, introduced the idea of a tradeswomen peace exchange. The idea was heartily approved by the rest of the tradeswomen conference in the final plenary session, and these two women became the planners and coordinators of the project.

Plans call for fifteen U.S. and Canadian tradeswomen to travel to the Soviet Union to meet in dialog with Soviet tradeswomen, peace activists, and labor leaders in the interest of strengthening a peaceful bond between the two nations.

The visiting tradeswomen will have two weeks in the USSR, going to at least three major cities. One of the selected cities will be in Soviet Central Asia to allow visitors to observe Soviet handling of issues concerning national minorities.

In strong yet conciliatory statements the women will call upon the U.S. and the Soviet Union to become friends, to cooperate for peace with one another and in the world at large. They will meet formally with delegations of Soviet citizens and plan a great deal of one-to-one contact as well.

They will discuss issues of mutual concern relating to industrialization, labor management and organization, and national economic profiles.

They will formally invite a delegation of Soviet tradeswomen to Detroit for the Second National Conference for Women in the Blue Collar Trades in 1985.

The group of women who will be making the trip is multi-racial. They live in New York, Kansas, Washington, California, Missouri, Pennsylvania, Michigan, and Canada — testimony to the fact that there are tradeswomen peace activists all over the continent.

A peace activist myself, I believe we need hundreds, thousands of such people-to-people peace exchanges between U.S. and Soviet citizens. I applaud them all. But this particular exchange is especially exciting to me because it includes women who work — or have the potential to work — in the weapons industry.

Anne-Elizabeth was hired in 1977 by Standard Structures, only to discover that the company was moving into the final stages of building a test hanger in the New Mexico desert to determine whether or not Air Force One (the President's plane) could withstand flight through an atomic explosion. Out of this grew her commitment to economic conversion for peace.

As the fifteen women return to their jobs, their unions, and their communities, they will be strengthened to influence industry toward conversion for peace.

In preparing for this trip, the Exchange Group is actively fund-raising. They need \$33,000, and they have asked me to help raise it. I would like to send a donation from the Western Mass women's community to support this effort.

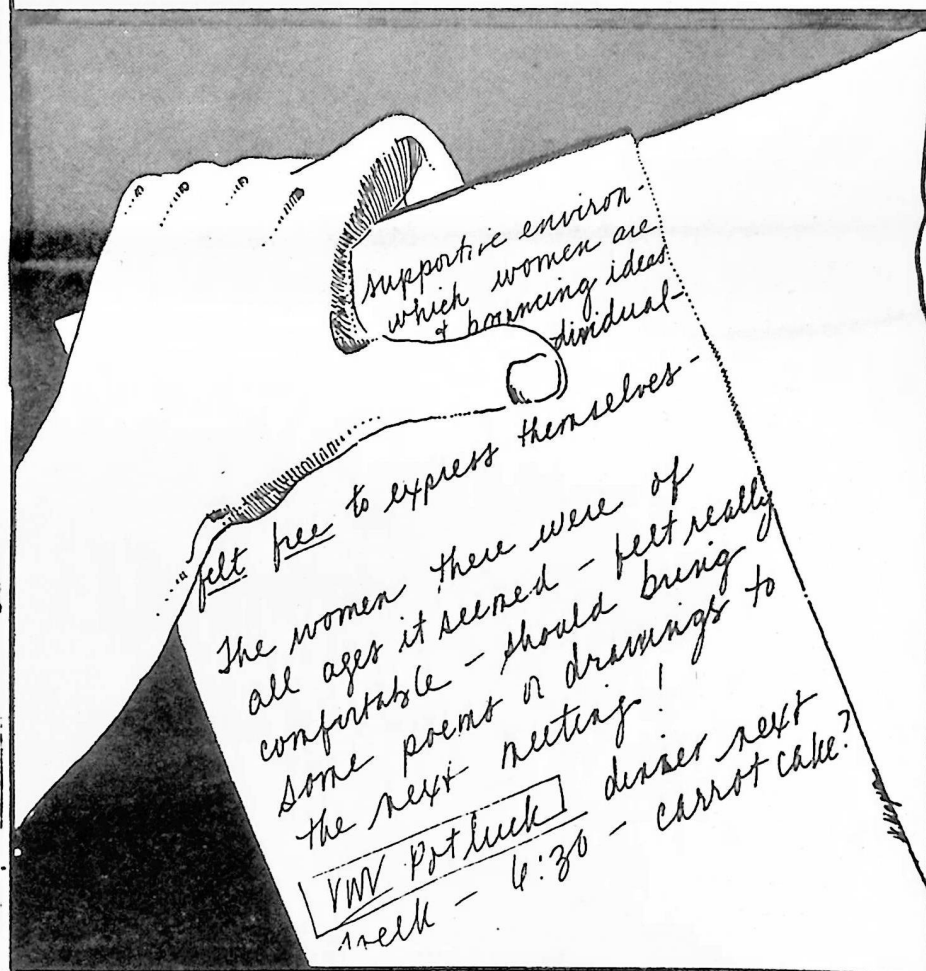
It is a good place to divert income tax money, 59% of which otherwise goes for US government military expenditures. The Capp Street Foundation in San Francisco is sponsoring the Exchange and will monitor the funds. Persons or organizations claiming a "charitable deduction" should make checks payable to: The Capp Street Foundation. Others should make checks to: First US/Soviet Tradeswomen Exchange for Peace.

Send checks to: Anne Perkins, RFD 1, Orange, MA 01364. If you have questions, call me: (617) 544-6385.

Much of the information for this article was taken from Exchange fund-raising literature, from which I take this concluding quotation: "This Exchange will be a gesture of interdependences and understanding much like that at the basis of the Fellowship of Reconciliation philosophy of peace between citizens of all nations irrespective of declared and undeclared situations of war between governments." ♣

Valley Women's Voice

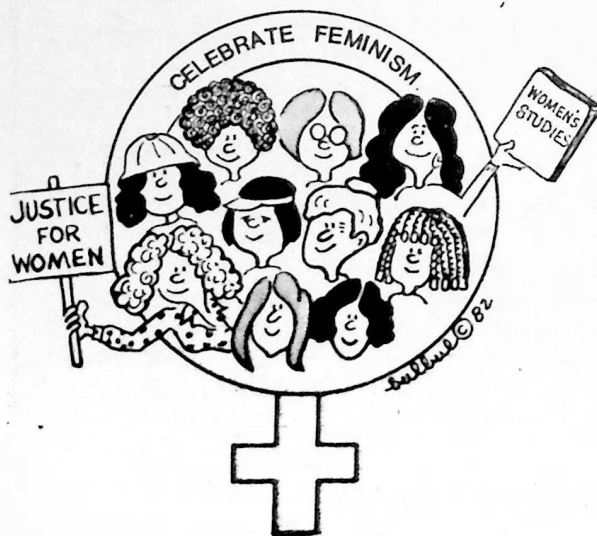
Box 392,
Northampton, MA 01061



The Valley Women's Voice is committed to working for positive social change by giving information to area women and by providing them with an active, accessible forum. Women's issues, opinions, interests, profiles fill its pages. It is an important newspaper.

What of the women who bring you the Voice? We are proud of our work, our growing professionalism. Few of us joined believing we had specific skills to offer; many questioned where they would fit in to the various aspects of newspaper production such as: writing, editing, advertising sales, typesetting, lay-out, paste-up, graphics, photography, distribution, administrative skills, fundraising...you get the picture.

Come join us. We have opportunities for you.



Newsbriefs

continued from page 3

9 to 5 plus 10

Ten years ago two Harvard University secretaries founded an organization they call "9-to-5" which has evolved from a few women meeting in private homes to a national organization claiming 12,000 members.

Exec. Dir. Karen Nussbaum, who, with Ellen Cassidy, founded "9-to-5", said last week that the organization "has broadened the Women's Movement, giving it a language that is comfortable to the office worker."

"I could never have predicted," said Ms. Nussbaum, "how big this would get. We intended only to affect our own work place. But we never expected such visibility and power. There are now 14 chapters and three national offices in Boston, Philadelphia and in Cleveland."

A milestone for the organization was the spirited 1980 film, starring Jane Fonda, Lila Tomlin and Dolly Parto, in which 3 spirited secretaries kidnap their boss and take over the office.

At a rally in Cleveland during the making of the film, Miss Fonda who kept in touch with Ms. Nussbaum since Vietnam War protest days, told cheering office women "We have a right to say 'no', to be treated with justice, dignity and respect." Ms. Brantz, a secretary, said: "Compared to the 1973 level, it's night and day."

But in 1983, according to Bureau of Labor statistics, the pay for women still lags behind men. Though by April, 1983, the percentage of working women had risen to 52.7 and every fifth household in the United States was supported by a woman, women earned a median weekly salary of \$252, while men made \$385.

Janice Brantz, chairwoman of the Boston Chapter and secretary to a Boston Law firm, has been a member since 1977. She said: "The respect level is amazing compared with ten years ago. We are actually not treated like equipment any more." (Sunday Republican-12/11/83)

EX-DEAN BATESON AT RADCLIFFE

Catherine Bateson, who tendered her resignation as Dean of Faculty at Amherst College, to be effective June, 1984, is on leave at Radcliffe's Bunting Institute. She is working on a book about her parents, anthropologists Margaret Mead and Gregory Bateson. She is also completing a manuscript of her father's on religious and ethical issues entitled Where Angels Fear to Tread.

One of the first female administrators at Amherst, Dean Bateson says the College has made progress in treating women equally, but "There are still very clear problems. However, there is a lot of good will...with a certain amount of lingering and largely unconscious prejudice."

Two contributions of which she is proud are 1) to have helped improve the role of women at Amherst and 2) in her capacity as dean, to have encouraged appreciation for the Five College system, which she will avail herself of when she returns as a faculty member in the Fall of '84.

At that time, she hopes to make interdisciplinary studies a priority and would like to add three courses to Amherst's offerings: Language and Culture, Psychological Anthropology, and Peoples and Cultures of the Middle East.

Amherst Student, 11/10/83

HOMOSEXUALITY IS POLITICAL

When Sen. John Glenn refused to support legislation to amend the Civil Rights Act to protect homosexuals from discrimination, it cost him the backing of prominent NY State Senator Manfred Ohrenstein (D).

From remarks to the press that "the Civil Rights Act should not cover this area of personal conviction," Sen. Glen indicated that he still appears to be back in the Age of ignorance, when homosexuality was considered a psychological aberration, to be treated as such by "professionals".

Glenn has also been having trouble because of his support for increased defense budgets and expansion of the Armed Forces, particularly flying Marines. Also, he has not clarified his position on the nuclear-freeze.

It must be kept in mind that Glenn came to the NASA Space Program from the air-bourne branch of the U.S. Marines, which could supply the only flyers who had logged the required flight hours and were physically able to withstand the rigors of the training then thought necessary for Space Travel.

UPI, N.Y. Times, 12/12/83.

HAPPY NEW YEAR

An advisory ruling of the Massachusetts State Supreme Court was handed down on Jan. 3rd, 1984, that "criminal sanctions against persons who discriminate against others because of sexual preference are not barred by the State Constitution," was not vague with reference to the standards set up under its Article 12.

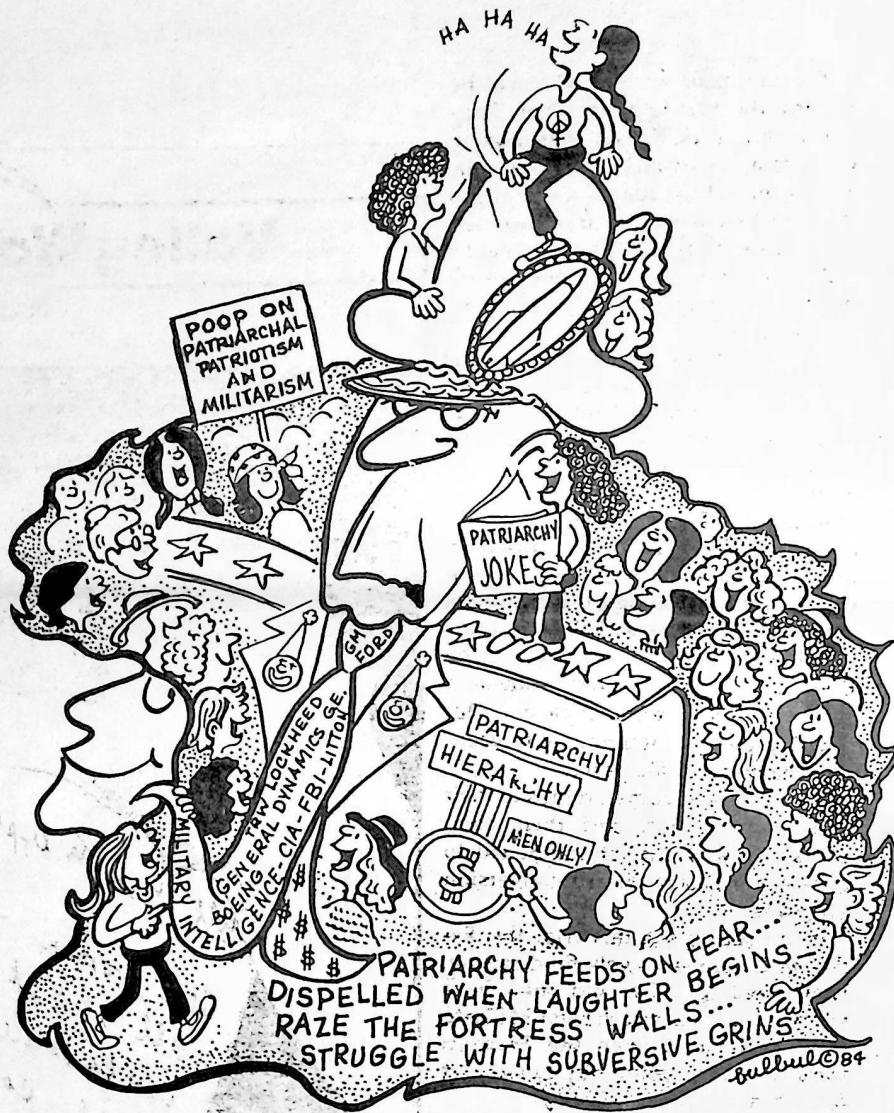
The Massachusetts Gay Political Caucus had asked for this review when critics in the Senate had turned down the bill approved in the House. It would have added "sexual preference" to the law banning "discrimination in employment, housing and credit on the basis of age, race, sex, and certain other distinctions." Criminal sanctions for violations stem from action by the Mass. Commission Against Discrimination.

The bill was set aside in the last session when critics in the Senate questioned whether it was "unconstitutionally vague", since it did not define "sexual preference."

Arlene Isaacson, lobbyist for the Massachusetts Gay Political Caucus, said, "It was just what we expected."

However, since the seven justices added, "If despite what we have said any uncertainty remains, it can easily be dispelled by inserting an appropriate definition in the bill."

The Caucus filed the same bill with "sexual preference" defined and are optimistic the law will pass in 1984...after eleven years.

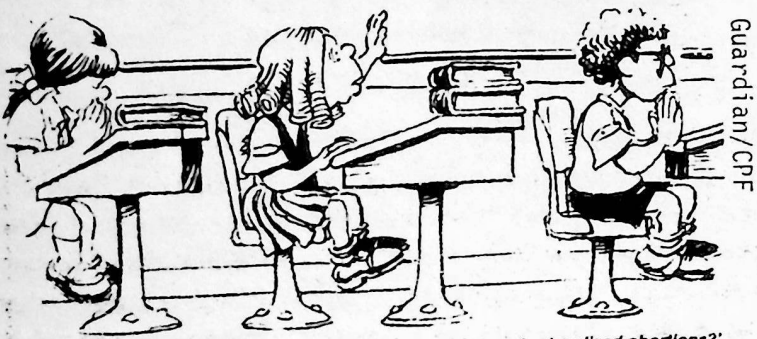


MUSEUM OF MOTHERING

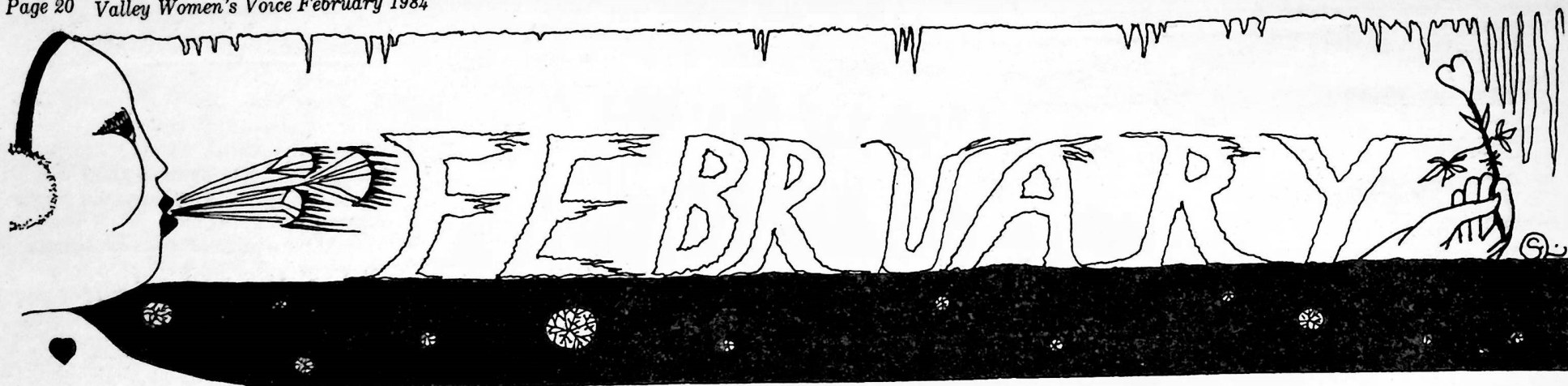
According to the Sesame Street Parents Newsletter, every day is Mother's Day at the Museum of the Mother in Athens, Greece.

Crowded with memorabilia and paraphernalia related to mothering, it has become a tourist attraction. Homemade toys, feeding utensils, charms to protect children from evil, recipes and nursery rhymes in many languages are on display.

Dr. Cristos Economopoulos feels the museum he founded makes people more appreciative of the traditional mother role and encourages awareness "That mothering is more than giving birth to a baby."



Teacher, is it okay with Senator Helms if we pray for legalized abortions?



WEDNESDAY FEB 1

★ DOMESTIC VIOLENCE: 1 credit course. Feb 1-29. (See Announcement)

★ Murphy's Law Special Edition of the VVV

★ Copy deadline VVV March issue.

★ EWC: support groups for rape survivors and battered women; Men Against Violence Against Women; Working Women's Program. Volunteers and interns needed for Spring (See Announcements)

★ VVV Collective meeting. EWC, 7:30pm. open to all interested women

SATURDAY FEB 11

★ LECTURE: Morris Shepard, author of Divorced Dads will Discuss single parent issues. Marie Hartwell-Walker, family therapist presents therapeutic issues and interventions. (See Announcements)

MONDAY FEB 13

★ WORKSHOP in balancing professional and personal interests by Sue Lotz, M.A. M.S. 7:30-10pm: Write Interface, Box 299, 230 Central St., Newton, MA. call (617) 964-0500

★ THE NEW ENGLAND ART INSTITUTE: 3 courses for spring semester begins. (See Announcements)

SATURDAY FEB 18

★ VVV typesetting, editing, proofreading, ads. 5pm on.

SUNDAY FEB 19

★ VVV staff see Feb 18

MONDAY FEB 20

★ VVV staff see Feb 18

TUESDAY FEB 21

★ VVV staff see Feb 18

WEDNESDAY FEB 22

★ VVV Layout. 5pm on.

THURSDAY FEB 23

★ SONIA JOHNSON speaking in Cambridge 7-8:30 pm. Old Cambridge Baptist Church. 1151 Mass Ave. Cambridge. Contact: Marnette O'Brien (617) 776-5662 (See Announcements)

★ VVV Paste-up. Many hands make light work. Production staff schedule your time.

SATURDAY FEB 25

★ "FURIOUS LOVE", a workshop for women on dealing creatively and positively with anger, depression and relationships. 12-4pm; for \$20. Shutebury (rides arranged). For information call: Rosemary Christoph, 367-2658

MONDAY FEB 27

★ VVV to press

MARCH

THURSDAY MAR 1

★ VVV MARCH ISSUE. Theme: Women of Color

vvv6

TUESDAY MAR 6

★ VVV Collective meeting 7:30pm

FRIDAY MAR 9

★ ISSUES IN THE PSYCHOLOGY OF WOMEN: Lesbian Psychologies conference Mar 9-11. (See Announcements)

SATURDAY MAR 10

DEEBIE FIER CONCERT, (See Announcements)

WEDNESDAY FEB 8

★ VVV Editorial meeting 7pm. Place to be announced.

FRIDAY FEB 10

★ LECTURE: "Single Parenting" George Kelly, founder of Concerned Fathers speaks on the implications of child custody. Marie Hartwell-Walker speaks on the myths and realities of female headed households. (see Announcements)

★ LESBIAN RELATIONSHIPS-A 1 day workshop for Lesbians who want to explore issues in relationships. Call: Tetty Gorfine at 253-2822

TUESDAY FEB 14

★ SELF CARE FOR WOMEN: Breast self examination-learn how and obtain valuable info on women's health. Hampshire Health Services and The Women's Center. For info call: ex 458 or 540

WEDNESDAY FEB 15

★ VVV deadline: ads and Announcements/Calendar

FRIDAY FEB 17

★ VVV typesetting 5pm on. Student Union. Typesetters please schedule yourselves. Editorial staff please come.

CLASSIFIEDS:

YOUR AD:

HEADING: women's services, publications, classes/workshops, childcare, events, music, for rent, for sale, help wanted, travel, roommates, tradeswomen, business services, other _____

of words _____ X 25¢/Word _____ X months to run \$ _____
Payment must accompany ads. Check payable to VVV Box 392, Northampton, MA 01060
NOT FOR PUBLICATION: Name: _____ Address: _____ Phone: _____

Rosemary Christoph LF Therapist w/15 yrs experience has counseling spaces available for individuals, couples or families. Call 367-2658 for appt.

FURIOUS LOVE is a workshop for women dealing creatively, positively with anger, depression, relationships. Sat., Feb. 25, 12-4 pm. \$20. in Shutesbury (rides arranged) Call Rosemary Christoph (413) 367-2658.

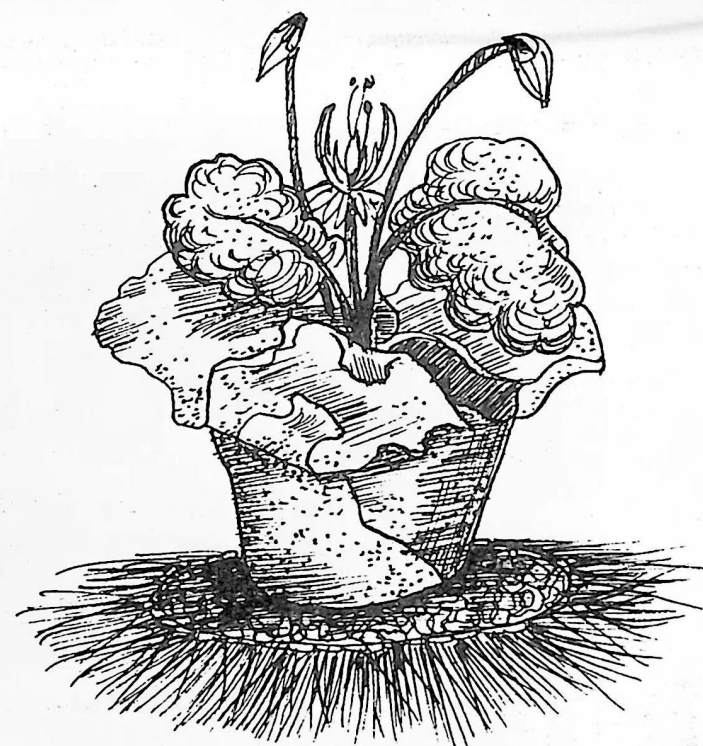
INSTRUCTION/LESBIAN THEATRE: Scene Study Class for Lesbians, 10 wks. beg. Wed. Feb. 22 from 6-8pm. at the Chrysalis Studio. Work from texts written by women. Many scripts to choose from, or bring your own. Basic scene development will include improvisation, ensemble skills and ind. work. Fun and hard work. For more info. call IRIS BLOOM at 584-5888 or 586-3383 and leave a message.

VALLEY WOMEN'S MARTIAL ARTS, INC. Offers FREE self defense classes for women/girls of all ages and physical abilities and from all backgrounds. Limited offer. Call 586-5140

INTRODUCTION TO THE PRINCIPLES OF BODY/MIND CENTERING. A hands-on anatomy, physiology and development of the human body. Focus will be on spine, head, neck and upper torso. Class starts March 5. Mondays 6-9pm for 10 weeks. Cost \$125 for more info call Brook Stone 586-0317.

PARTNER WANTED—Collectively-run, women's typesetting/graphics business. Hard work, nice people, flexible hours. Two years work experience. Send resume: North Valley Type and Graphics, 28 Federal St., Greenfield, MA 01301.

LESBIAN INCEST GROUP FORMING in Northampton, to be facilitated; flexible sliding fee scale; commitment a must; Monday evenings. If interested call Clover evenings 624-3740 Keep trying



ANNOUNCEMENT

CAMPFEST '84 will be held in Alloway, NJ over Memorial Day weekend and is produced by Womyn Artists Productions based in Philadelphia. Campfest '84 will include recreational activities and sports: board games, baseball, volleyball, movies, live music, and comedy night. Send SASE to Womyn Artists Productions, Box 30381, Philadelphia, PA 19103 for info.